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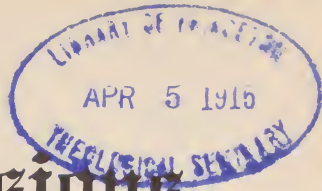
Section 7

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“And it came to pass as he sat at meat with them, he took bread and blessed it, and brake, and gave it to them. And their eyes were opened, and they knew him; and he vanished out of their sight.”—St. Luke xxiv, 30-31.



# The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

CYRIL D. BUCKWELL, Business Manager

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No. 4

**ONE DAY'S INCOME—WILL YOU GIVE IT?**

*In the following words the Board of Missions asks a question of every member of the Church:*

*Will you, in addition to your usual missionary offerings give, during Lent if possible, or not later than June 1st, 1915, at least one day's income?*

## THE PROGRESS OF THE KINGDOM

THE Lord is risen!" That was the tremendous fact which made Easter Day; so tremendous that

**"The Lord  
Is  
Risen!"**

it created a new world for those who understood it; for it meant that the lost Master,

teacher and friend had come back, alive for evermore; it meant that the stone of doubt and sorrow was rolled away, and that they now knew Him to be that which they had hoped—the King of Glory and the Lord of Life. It meant that they and all their dear ones could share with Him this utter conquest over mortal weakness and the tyranny of death. "Because I live, ye shall live also."

It meant all of this—but something more. It meant a thrilling call to splendid service; the joy of working for and with Him in giving to all men "the life which is life indeed."

"The Lord is risen!" How it sent their glad feet flying to proclaim the wonder! How a sense of the fatefulness of the message thrilled in their eager voices. Was it conceivable that any one of them should know this

truth and not be consumed with the desire to impart it? Here was the powerful dynamic of the Gospel: "Jesus and the Resurrection."

In the light of this Eastertide, in a year of blood and tears, shall we not ask ourselves how far this message of the Resurrection has become vital to us? How true we hold its truth, and how irresistible has become its compulsion? The world has never more needed this message of the Risen Life, that the vision of Him "that liveth and was dead and is alive for evermore" may rebuke the cruelties and the selfishnesses of a warring humanity which has forgotten its oneness in the family of God, and its common responsibility to make this world the Kingdom of Righteousness.

Therefore, we should realize that the Risen Christ has the answer for the present need; that the Christian message, devoutly received and faithfully lived by nations as well as individuals, would bring in the new Kingdom of Peace and Love. Must we not consecrate ourselves more earnestly to the preaching of "Jesus and the Resurrection?"

**I**N our last issue announcement was made of the call which the Board is sending to the Church for an emergency offering to make secure the missionary work.

**Facing  
the  
Emergency**

The repeated annual deficits of the last seven years, while no one of them was large in itself, have inevitably had a cumulative influence which has become exceedingly serious. The point has been reached where the burden must be lifted by the united action of the Church, or paralysis of initiative and possible contraction of effort would ensue. Facing the fact that although receipts have not fallen off they have not materially increased, and that on this basis another annual shortage seems inevitable, the Board felt that it must tell the Church the facts *now* and urge immediate action.

Therefore the emergency call has gone forth, and is already meeting with a good response. At this writing more than \$35,000 of the \$400,000 proposed is either in hand or pledged, and the effort is scarcely under way. This is altogether the result of individual effort; the contributions of groups or parishes have not yet begun to be made.

The Emergency Committee, of which Bishop Lines is chairman, is pushing the publicity work energetically. Every Monday afternoon during Lent there was an open meeting of the committee in the board room of the Church Missions House, for business and conference, to which all interested persons were invited. To carry on the added volume of business involved in this campaign the Board has secured the assistance of the Rev. R. Bland Mitchell, who in company with the staff secretaries will work as publicity agent of the movement. His salary will be provided from the income of a special fund left by the late George C. Thomas for such use. Mr. Mitchell, who was until recently the rector of the Church of the In-

carnation, West Point, Mississippi, accompanied the Educational Secretary, Dr. Gray, on his recent trip to the Orient. As a result he has offered himself as a volunteer for the China field, to which he hopes to go within a year.

The method which **One Day's Pay** has been chosen as the chief one for raising the emergency fund seems instantly to commend itself to the judgment of Churchmen. Given the necessity of a special effort, this seems to be the most direct, reasonable and fair proposal which can be made. It has certain distinct advantages: (1) It is definite and personal. When asked to do this thing a man knows exactly what it involves, and should be able to decide at once. It is not a call for him to take some undesignated share in an indefinite enterprise; it is a man-to-man request for the oblation of one day in his life for the Church's missionary cause. (2) After all, for a Christian man who has remunerative employment, the receipts of a single day are not a large sum to give for such a purpose. Yet in many cases this request may perhaps bring to the consciences of individuals the fact that their previous gifts to missions have not even equalled this amount. If such is the case, it is good for us all to have it brought to our attention, with the possible result of a more adequate stewardship in the future. (3) The proposal is equitable and self-adjusting. The day's wage or income of each is, from one point of view, equal. The poor man gives as much as the rich, and with the same self-respect. The widow's mite,—which was, as our Master pointed out, her living for that day—measured in terms of life (the only Christian way of measuring anything) was literally greater than the offerings of "them that were rich, and cast in much."

It is natural, therefore, that the proposal should commend itself widely

to the people who really care; and through those who *do* understand should reach and influence others who are ignorant or apathetic.

How wonderful it would be if the whole Church were to unite in this act of consecration! How much greater a thing would be accomplished than the mere raising of a sum of money for a good cause. The spectacle of every communicant laying a day of his life at his Master's feet and asking Him to use it to strengthen and extend His Kingdom in the world would be a mighty inspiration! May we not pray and believe that out of the temporary exigency in which the Church's agent finds itself, there shall be born a wider and better conception of individual duty and opportunity?

**"It Shall  
Be Done"**

Still another vital thing is being accomplished by the need which we face. All who recognize it and take it to heart are more than ever realizing the need of earnest and united prayer. In their minds there sounds the promise to the first disciples: "If two of you shall agree as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Presumably we all make our individual intercessions for the progress of the Kingdom, but never have we sufficiently joined in prayer for a common cause. The weekly meetings of the Emergency Committee are emphasizing this need of corporate intercession.

Perhaps it is because of the complete satisfaction which we find in our liturgy, perhaps because of a certain inflexibility of devotional thought, but certain it is that we Church folk do not pray in common about our specific needs as continuously and simply as do our brethren of other Christian names—and therein is a real loss of spiritual power. Ad-

mirable and wonderful as the services of the Prayer Book are, they were not intended to be exclusive of other devotions, nor were they devised to meet every emergency. If we could learn to pray more generally, more directly, and more simply for God's blessing upon the definite action we have in hand, and for the direction of His Spirit in the work in which we are engaged, a larger blessing would be sure to come.

It is hoped that there may be services of missionary intercession. The Woman's Auxiliary takes the lead in making this suggestion. Devotional material will be prepared and furnished to any who desire it. There is already useful devotional literature accessible, as may be seen by reference to the list of leaflets on page 297. Number 51, A Litany for Missions, is particularly designed for public use; Number 50 also gives special prayers for this purpose. Are there not many of our parish priests who would welcome an opportunity to deepen the spirit of consecration to the Kingdom by more adequately emphasizing missionary intercession in their congregations?

**S**OMEWHAT hidden away among the New China Notes in our last issue appeared an important announce-

**A  
Notable  
Gift**

ment. Just before going to press news was received of the largest single offering yet given to the New China Fund. This came from a member of the Auxiliary in the diocese of Newark, and was the sum of \$14,000 for the erection of a memorial building for the new St. Mary's Hall, Shanghai. This building is to furnish a home for the domestic science department, library, studios and class-rooms. It will be an untold blessing to the women of China and to the evangelistic work there.

This is only one indication of the

undoubted fact that the Christian generosity of individuals has never been more active than now. In spite of all the difficulties of the present there has been an unusual awakening and an unexpected response. Times may be hard, but hearts are softer; and that after all is what really counts. Not only is this true in our own land but from the nations at war there comes a like message. Bishop Montgomery, of the S. P. G., writing at the end of January, says: "You will be glad to hear that our General Fund income is larger by some thousands of pounds than it was in 1913—that is, it is far the largest we have ever had. It is very wonderful, and a subject of overwhelming thankfulness. . . . Of the nine German Societies, the income of five of them in Germany is larger than it ever has been. This is surely a very remarkable fact."

It is also reported that the German missionary societies, on hearing of the proposal to send aid to them from this country, expressed their grateful thanks, coupled with the assurance that aid was not necessary, and that any money given to their missionaries abroad which were cut off from their home base, would be regarded as a loan, and would be repaid as soon as the war is over.

In such loyal devotion to the cause of the Master, we of America should find a glorious inspiration.

**M**ENTION has already been made in our columns of the project which is under way to erect in the city

**In Honor of  
the Presiding  
Bishop**

of St. Louis, a memorial to commemorate the fiftieth anniversary of the consecration of Bishop Tuttle. The memorial is to take the form of a church for one of the important missions of the city. It is planned to begin the work promptly, so that the building may be erected in

time for the meeting of the General Convention in 1916.

St. Mary's Mission occupies an important place in the northwest part of St. Louis, and is a field of almost unlimited possibilities. Fifty thousand people live within fifteen minutes' walk and the need of the Church's administrations is urgent. There is practically no equipment at present, but a site has been purchased which is admirable. The goal set for the fund is \$50,000. Of this \$15,000 had been given before the financial stringency following the outbreak of the war, and \$10,000 promised. The matter is being presented by the minister-in-charge, the Reverend L. H. White, and it is hoped that the friends of Bishop Tuttle will respond with such promptness that the money may be in hand and the work begin at once.

**T**HESE are not very encouraging days for the advocates of peace. The conflict in Europe grows daily more bitter, the

**Movements  
Toward Peace**

world has recovered from the first shock of the war, and its sensibilities have ceased to quiver at the stories of suffering and slaughter. In diplomatic chambers there is a deep-seated conviction that only a "fight to a finish" is possible. Whatever splendid plans, therefore, one may have for the future, he is not likely to secure a large and sympathetic following. Yet it is interesting that at this time the Niagara Peace Society shows its courage by putting forth an invitation to all governments of the world to appoint delegates to meet in Niagara Falls on May 24th next, or immediately thereafter, for the purpose of constituting a permanent league of nations, in which all naval and military forces may be united, in order to promote national safety and to facilitate the judicial settlement of international disputes.

Of course the occasion which gives



rise to this is the celebration of the hundred years of peace between Great Britain and the United States. Beyond doubt the 3,000 miles of unfortified boundary line, which for a hundred years have stretched between the two nations, does constitute a supreme example of what may result from mutual respect and self-restraint between two peace-loving powers. Whether the day has come when a league of nations founded upon like principles may be organized for the preservation of life, liberty and the pursuit of happiness throughout the world, many people will doubt; but all of us can at least hope and pray for some such consummation. We must take care that the new world which is to emerge from the chaos of this war is at least a better one.

**A**N organization has just been perfected which is known as "The Boone Club of America." It consists

**Sons of  
Boone in  
America**

of old boys of Boone University, Wuchang, China. For some time there has been a

desire on the part of these young Chinese students for an affiliation which would give them a sense of comradeship and enable them to assist their *alma mater* in China. Last summer the number of Boone men in the United States seemed sufficient to justify such an effort. The result was a membership of eighteen men, located in every part of the United States from California to New York City. The president, Mr. Stewart Erh-Shuin Yui, writes from Madison, Wisconsin: "The one thing which all of us will forever aim at is to keep up the 'Boone spirit' wherever we may go, and show all those with whom we come into contact what we have received from our Alma Mater; or, in other words, what a missionary institution like Boone University can accomplish for China."

**F**OR any who, keenly realizing the difficulties of the present, may be tempted to doubt either the ability or the generosity of the Church, here are a few cheering facts from the treasurer's department:

**Three Cheering Facts**

**Fact Number One**

On February 16th a quietly dressed gentleman entered the counting-room at the Church Missions House, and after making inquiries to satisfy himself that he was in the place he sought, laid on the counter a thousand-dollar bill, stating that he wished to give it for mission work. He declined to give either his name or diocese and did not desire further acknowledgment than the verbal one he received from the assistant treasurer. He left the office quietly, as he came.

**Fact Number Two**

At the last meeting of the Executive Committee announcement was made of a gift of \$50,000 in cash, which is to be added to the reserve funds of the Board and known in perpetuity as the Anna Blanchard Memorial Fund. Its income will be subject to appropriations, and the principal may be used to enable the Board to meet its obligations, but must be restored within three years.

**Fact Number Three**

At the time of going to press, March 25th, the sums already given toward the Emergency Fund of \$400,000 amounted to between \$35,000 and \$40,000. There have been gifts of \$500 and over as follows: Two gifts of \$5000; one of \$2000; one of \$1750; four of \$1000; five of \$500.

In addition to this the Bishop of Washington sent, as the result of many personal and parish pledges made at a missionary mass-meeting, offerings amounting to \$1805.

Since the real campaign of the One Day's Income has only just begun, this is a most encouraging showing.

THE story told by Bishop Roots in this issue concerning his fifty-day trip in West China has many interesting features, but

**Allies For  
the Master**

none quite so striking as the description he gives of a

Chinese town in the far interior where the forces of the Church Missionary Society and a contingent of German Lutheran missionaries have been working. Four devout German women, representing the staff at this point, found themselves cut off from their resources by pitiless war. Immediately Bishop Cassels and his fellow-workers extended their fellowship. It was accepted with the same sweet, Christian spirit in which it was offered. Shoulder to shoulder these Christian folk are now fighting for the coming of the Kingdom of God in China, while on European battlefields their fellow-countrymen are facing one another in deadly strife.

THE cover of this issue, and the frontispiece, portraying the story of the journey to Emmaus, are the work of one of our own missionaries, the Rev. E. P. Ziegler, sometime in Alaska, but just now taking a course of study at the Berkley Divinity School in Middletown, Connecticut. To Mr. Ziegler's ready pencil we have been indebted in the past for some striking sketches illustrating Alaskan conditions. His work with the brush will also be appreciated by our readers.



OUR presiding bishop, in sending a check for the Emergency Fund, says: "I am glad and grateful that the Board is vigorously taking up the securing, if possible, of the \$400,000 needed. God guide and bless the workers and givers to a happy accomplishment of their efforts if it is His will!"

WE hope that this war situation will recall the Church to the sacrificial principle of missions. The Church as a whole has never done anything sacrificial. Individual Christians have followed Christ, but the Church, as Duff said, has played with missions. An average of a few dimes a year from each member has represented the measure of her missionary giving, and now there are some who doubt whether the Church can continue to do even this. . . . What warrant have we, in a time of distress, for making Christ and His cause suffer first? The war which now shadows the world, and the sacrifices which are willingly made in it, should shame our timidity and our tame trifling with duty, and call us to deal with life as a reality, and with the work of Christ in the world as worth more devotion than national honor or commercial advantage or racial pride. Every soldier dying for his country on a European battlefield, every home giving up its blood and tears, is a summons and a reproach to us men and women who have accepted the Christ of the Cross but not the Cross of the Christ. If they have counted their cause above their lives and their every possession, why not we? What they freely yield to their lords of war and death, shall not Christians give with joy to their Lord of Life and Peace?

—ROBERT E. SPEER.

# THE SANCTUARY OF MISSIONS

**W**HEN the gray dawn grew golden  
Above that garden grave,  
In which men thought Him  
holden

Who came from death to save;  
While soldiers watched and women  
wept,

The waking came to Him who slept.  
The spices, for embalming meant,  
Became Spring's sweet and fragrant  
scent,

Borne far and wide on wings of wind,  
Of endless life for all mankind.

The seal of death is broken,

The stone is rolled away,  
The words, by angels spoken,  
Are true of all to-day:

Since Jesus Christ has risen,  
Of all mankind the Head,  
The grave no more is prison,  
"The earth casts out her dead."

**O**N the first Easter Day the graves  
were opened, and the dead came  
forth and went into the Holy  
City, and were seen of many. If the city  
of our heart is holy with the presence  
of a living Christ, then the dear dead  
will come to us, and we shall know  
that they are not dead but living, and  
bless Him who has been their Re-  
deemer, and rejoice in the work that  
they are doing for Him in His perfect  
world, and press on joyously toward  
our own redemption, not fearing even  
the grave, since by its side stands He  
whom we know and love, Who has  
the keys of death and hell.—*Phillips  
Brooks.*

## A FORM OF INTERCESSION FOR THE PRESENT NEED

¶ *Use the Litany of Missions (Leaflet No. 51) as far as the Thanksgiving on page 7, at which point these special intercessions follow:*

Let us pray:

For a mind fixed on Christ that we  
may pray aright:

(Brief silence.)

Grant, we beseech Thee, Almighty  
God, that like as we do believe Thy  
only-begotten Son our Lord Jesus  
Christ to have ascended into the  
heavens, so we may also in heart and  
mind thither ascend, and with Him  
continually dwell, who liveth and  
reigneth with Thee and the Holy  
Ghost, one God, world without end.  
Amen.

## THANKSGIVINGS

"Thanks be to God, which giveth us  
the victory through Our Lord,  
Jesus Christ."

"We thank Thee."

That Thou hast brought life and  
immortality to light through the Gos-  
pel.

For the deep stirrings of devotion  
and sacrifice in Church and nation.

For the example of steadfastness and  
faith set forth by missionaries in dis-  
tant lands. (Page 249.)



## INTERCESSIONS

"That we may know Thee and the  
power of Thy Resurrection."

"We pray Thee":

To roll away the stone from the  
grave place where our better selves  
lie buried and raise us to newness of  
life.

That it may please Thee to  
strengthen the hands and the hearts  
of our little band in Mexico, and  
bring peace out of the chaos which  
reigns (page 256).

To guide and protect thy servant, the  
Bishop of Alaska, as he goes on his  
arduous journeys about his great field.  
(Page 276.)

To grant to Thy laborers every-  
where a pure intention, patient faith  
and sufficient success.

For guidance in our intercessions:

(Brief silence.)

Almighty God, the Fountain of All  
Wisdom, who knowest our necessities  
before we ask, and our ignorance in  
asking; We beseech thee to have  
compassion upon our infirmities, and  
those things which for our unworthi-  
ness we dare not, and for our blind-  
ness we cannot ask, vouchsafe to give  
us, for the worthiness of Thy Son  
Jesus Christ our Lord. Amen.

**Let us confess our past neglect:**

(Brief silence.)

O most merciful Father, we confess that we have done little to forward Thy Kingdom in the world, and to advance Thy glory. We would humble ourselves before Thee for our past neglect, and seek for Thy forgiveness. Pardon our shortcomings. Give us greater zeal for Thy glory. Make us more ready and more diligent by our prayers, by our alms, and by our examples, to spread abroad the knowledge of Thy truth, and to enlarge the boundaries of Thy Kingdom. May the love of Christ constrain us, and may we do all to Thy glory; through Jesus Christ our Lord. Amen.

**Let us pray for the enrichment of the whole Church with the missionary spirit:**

(Brief silence.)

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified, receive our supplications and prayers, which we offer before Thee for all estates of men in Thy Holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee; through our Lord and Saviour, Jesus Christ. Amen.

**For the increase of missionary zeal in our own diocese:**

(Brief silence.)

O God, Holy Ghost, Sanctifier of the Faithful, visit us, we pray Thee, with Thy love and favor; enlighten our minds more and more with the light of the everlasting Gospel, graft in our hearts a love of the truth, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same, O Blessed Spirit, whom with the Father and the Son together we worship and glorify as One God, world without end. Amen.

**For the success of the Forward Movement in the Church:**

(Brief silence.)

O Lord, our Heavenly Father, ruler of heaven and earth, who hast opened our eyes in these latter days more fully to discern Thy love for all mankind; inspire us, we beseech Thee, by Thy Spirit fervently to make known that love throughout the world. And to this end increase at this time the free-will offerings of thy Church, that abounding more and more in prayer

and in labors we may be enabled to hasten the time when the knowledge of thee shall cover the earth as the waters cover the sea; Grant this, O Lord, in the name of Thy blessed Son, our Lord and Saviour, Jesus Christ. Amen.

**For the Missionaries:**

(Brief silence.)

Almighty and Everlasting God, Who dost govern all things in heaven and earth; we commend to thy fatherly care all whom Thou hast called to take part in the missionary work of Thy Church. Watch over them, we beseech Thee, for good; Defend them from all dangers, both of soul and body; from the pestilence that walketh in darkness and the sickness that destroyeth at the noonday. Give Thine angels charge concerning them, and let Thy Holy Spirit rule in their hearts, prospering all their work to the glory of Thy Holy Name; through Jesus Christ our Lord. Amen.

**For the Children of the Church:**

(Brief silence.)

O Almighty God, who makest us both to will and to do those things which are well pleasing in Thy sight; stir up, we beseech Thee, the pure minds of Thy children; bless all means employed for the instruction of the young; implant in their hearts such gratitude for Thy Gospel as will make them eager sharers in bringing others to the knowledge of Thee and of Thy Son, Jesus Christ; so that many may be brought out of darkness and error into the glorious liberty of the children of God, to the praise of Thy name, through Jesus Christ our Lord. Amen.

**For fuller consecration:**

(Brief silence.)

O God of all Grace, Who art worthy of a greater love than we can give or understand; Draw our hearts toward Thee as we stretch out our hands toward our brethren. Make us strong to live and sacrifice in obedience to Thy will, and grant that in loving Thee we may grow daily into Thy likeness, and become worthy to show to others the fullness of Thy grace as we have seen it in Thy dear Son, Our Saviour, Jesus Christ. Amen.

¶ *Use the remainder of the Litany, beginning with the Thanksgiving on page 7.*



“THUS WINDS THE PATH ALONG THE MOUNTAIN HEIGHTS”

## FIFTY DAYS IN WEST CHINA

*By the Right Rev. Logan H. Roots*

I AM nearing Hankow again after an absence of fifty days on a journey to the neighboring diocese of West China—that is, Szechuen. Bishop Cassels asked me last summer to come to Paoning at Christmas time for the consecration of his new pro-cathedral, and after consultation with my Council of Advice and other members of the Mission, all of whom heartily approved, I accepted the invitation. The journey is a formidable one, requiring seventeen days (and this Bishop Cassels assured me was unusually good time) from Hankow to Paoning. The return journey, which was under somewhat less favorable, but not at all unusual conditions, is taking me over three weeks. It is interesting to note that my last journey via Siberia, going west, took me just the same time from Hankow to London—seventeen days—as this

journey took from Hankow to Paoning.

I have greatly enjoyed the journey. Ichang is of course on my regular itinerary, and from there up the Gorges for some 100 or 150 miles I hope to be traveling regularly each year, when Patung and Kweichow, two district towns on the Yangtse and in the Diocese of Hankow, are opened. At present there is no work of any Christian mission, I think, in either of these important towns.

I was fortunate in getting a steamer from Ichang to Wanhsien which took me through the wonderful Yangtse gorges and over the dangerous rapids in two days and a half. Thence to Paoning is a journey of ten stages, some twenty-five or thirty miles being counted to the stage, and each stage requiring as a rule a whole day of travel, walking or in a sedan chair.

The whole journey overland was eight stages more (Paoning to Chung-king) and then some 500 miles more down the Yangtse to Ichang by boat. I had a four-bearer chair all the way, and was escorted by one of Bishop Cassels' staff, a young English deacon; all which was arranged for with the most thoughtful and considerate foresight by the bishop. I walked about half the distance on this, as on the rest of the journey overland, greatly enjoying the beauties of the great Province of Szechuen.

The view one thus gets of the province is a perfect panorama of riches and diversified beauty, from the austere and dangerous gorges to the richly cultivated hills and plains which constitute most of the thousand miles I traversed. Coal, salt, iron and oil are already produced in some abundance from these rich hills; but the most striking thing about the present aspect of the land is the beauty of its highly cultivated fields, where the thrifty farmers evidently grudge even the land given to public roads. Even in December and January, the fields are green with beans and peas and winter wheat, while they are so regularly cultivated and interspersed with cedar and bamboo, orange groves, rice fields full of water, and sugar-cane, that they give the appearance of having been laid out by a master landscape-gardener, with an eye to beauty rather than, as is the case, simply to the yielding of the largest returns to the farmer.

The roads are in many parts much infested by bandits, many of whom are dispersed soldiers who have taken their arms and ammunition with them and find piracy the easiest mode of making a living. There are also many beggars. But on the whole the people of the land seem to be well-fed and prosperous; the markets are crowded both with people and with abundant supplies, and one gets the impression that the poorly built and unpreten-

tious houses are so built not always from necessity, but to avoid the kind of conspicuousness which would attract robbers. I also noticed immediately on entering Szechuen the unusual elaborateness of the graves, which are laid out on the hillsides with much circumstance and abundance of cut stone. This last point is evidently one reason for the Chinese saying, which I heard from a Chili man a few days ago, that it is good "to be born in Shantung (where the men are large and strong), to live in Soochow (where conditions are comfortable and life easy), and to die in Szechuen" (where the graves are on high land and well cared for).

The province is enormous in extent, rich in resources, and thickly populated by a highly intelligent and thrifty type of Chinese. Most of those whom I asked where their "original home" was, answered that they came from Matsen, a district in the old prefecture of Hanyang, near Hankow. They had emigrated during the awful days at the close of the Yuen (Mongol) and the beginning of the Ming dynasties, in the middle of the 14th century, when the population of Hupeh was almost entirely exterminated or driven into other provinces.

But the most impressive thing to me in Szechuen was the character of the mission work and the missionaries whom I met. My journey lay almost entirely in that part of the province which is assigned (by mutual agreement among the missionaries), to the missionaries working under Bishop Cassels. The region thus occupied is the eastern and northern part of the province, of which Paoning is the geographical centre (that is why the Bishop chose Paoning for his see city). And of this region the Church Missionary Society's workers occupy in general the western, and the China Inland Mission's workers occupy the eastern section. It thus came about that I saw most of the C. I.

M. stations and none of the C. M. S. stations—though I did, of course, see the Theological Training College at Paoning of which one of the C. M. S. clergy is at present acting head. About half of the workers (there are some 125 altogether) under Bishop Cassels are C. M. S. and half C. I. M., and C. I. M. workers take their part in the Chung Hua Sheng Kung Hui, with the same whole-heartedness and zeal as do the C. M. S. workers; which illustrates the principles of the C. I. M., in their interdenominational aspect, in a conspicuous manner. I felt the corporate life of the diocese from the moment I reached Wanhsien. It is the very antithesis of what I heard Bishop Hoare, at the Bishops' Conference of 1903 in Shanghai, describe as "harum-scarum missions." The stations are occupied with definite reference to the diocese as a whole, so that on the one hand they may support each other, and on the other hand establish the Church in the most important centres.

On the ten days' journey to Paoning I stopped every night but two at regular stations of the Mission. All five of the district (Hsien) cities on the way—Liang Shan, Ta Chu, Ch'u Hsien, Yung Shan and Nanpu—are occupied by foreign workers, and these are the first stations I have seen where the work is directed entirely by ladies, Ch'u Tsien being the only one of these five cities where at present a foreign man is resident. The courage and perseverance and zeal and ability of these ladies is beyond praise. They took up this work when the great movement toward the Church began after 1900 (Boxer year), because no men were available for it and the situation seemed so urgent, and they have stood by it unflinchingly ever since. The organization of the C. I. M. is such that the superintendent of the district (and Bishop Cassels is superintendent of this district of the C. I. M.) is very



A TWO-BEARER CHAIR

similar in administrative powers to the bishop of our American missionary districts. These ladies have thus had the constant help of the bishop, both in planning and in carrying on their work. Nevertheless, they have had to be largely self-dependent, and while availing themselves of all the help they could get from the bishop or others who visited them from time to time, and always earnestly desiring to have a clergyman sent to the stations to live as soon as possible, they have continued for these many years in isolation and many days' journey from medical help, till in all these cities the work is taking root, and secure foundations for the future have been laid. In one case these last twelve years have seen not only a kind of mass movement guided and sifted and brought to normal life, but also a Chinese scholar, leader of the movement, who was not only moved by worldly motives (desire to overcome the oppression of the Roman Catholic

movement—which has now happily resumed saner methods), but who was also an opium-smoker and bound by the habit—this scholar was in many respects the leading man of the town, and under the guidance of the two ladies not only broke off his opium and became an earnest Christian, but studied for the ministry and is now in deacon's orders, virtually the pastor of the steadily growing Christian community in Nanpu. I had a most interesting talk with this man, and with the ladies and the bishop about him, and I have never seen a clearer instance of the power of Christ to transform and build up a strong man.

The welcome given me all along the way culminated when I reached the Paoning region. At a place five miles or so out from Paoning the bishop and the clergy, Chinese and foreign, with a large number of the Christians, men and school boys, met me and gave me a welcome to Paoning; and on reaching the city itself, the ladies of the Mission and the girls' school joined the others at the bishop's house, which had been gaily decorated, and gave me a more formal welcome—all this of course being in Chinese. In the evening, at the regular Saturday night mission prayer-meeting in the bishop's private chapel (in English), the bishop welcomed me and I responded, expressing the hope that my visit might help to promote mutually helpful relations between the two dioceses, since I came not in a private capacity, but bearing the greetings and good-will of the whole Hankow diocese.

They certainly gave me ample opportunity to speak. At the consecration of the new St. John's Cathedral on December 20th, on Christmas Day, and on the 27th when two deacons were advanced to the priesthood, I preached the sermon; and on Monday, Tuesday, Wednesday and Thursday, at noon, I preached a series of mission addresses, intended specially for

those who were not Christians. On the Saturday the bishop asked me to conduct services of preparation for the ordination which took place the following day. The cathedral is a large church—one of the largest I have seen in China—cruciform in ground plan, but otherwise having a large proportion of Chinese lines—round tile roof with curved slope from ridge-pole to eaves, and seating some 1300 to 1400 people when crowded. I found it not only attractive to the eye, but also free from echoes and good for preaching. During the four days of the mission services in the cathedral, there was also daily street preaching, and hundreds of people attended. It was my first experience in "mission preaching" of this connected sort, and I must say that though I could not help being conscious of weakness and failure, it was an exceedingly attractive kind of work, and I hope to do it again sometime. The time is ripe for much preaching and extensive evangelistic efforts, especially if they are made, as this was, in connection with well-established church work, so that the Christians will take part themselves and welcome the inquirers into the active fellowship of the congregation. But the whole subject, it seems to me, needs to be studied more systematically and carried out more thoroughly; not as the effort of an individual preacher, but as the normal activity of the whole Church. It is in connection with this kind of development in the Christian community in China as a whole, that I am more and more glad to see the subject being taken up by the China Continuation Committee.

Paoning is the diocesan centre for West China, as Hankow and Wuchang are for the Hankow diocese; and here, therefore, is the one large hospital—with two doctors and a foreign-trained nurse—as well as the boarding-schools for boys and for





IN THE GORGES OF THE YANGTSE

girls, and the diocesan training-college for the education of catechists and clergy. It was a great pleasure to be present at the closing exercises for the winter term of the schools, and at the exercises in connection with opening of the new hospital building.

On the way back from Paoning I stopped for a service at Nanpu and met the Christian congregation in their attractive church. Also at the large city of Shunking I met the people, with the school boys and girls, and gave them greetings from the neighboring diocese of the Chung Hua Sheng Kung Hui. At Shunking I had the pleasure of meeting not only the English clergyman, who escorted me from Paoning (three days' journey) but also the American missionary in charge and his wife (he is studying now for Holy Orders), and four German ladies, associates of the C. I. M., who though Lutheran themselves, are working most heartily with the Church there. In the present state of Europe this was an extremely interesting combination. It was perfectly evident that the mission-

aries sympathized whole-heartedly with the nations to which they belonged, so far as the war is concerned; but they were working with one mind in their common mission work. These devoted German ladies had not heard from home (they are four, and come from the East, West, North and South of Germany), since the war began, till just a few days before I arrived, and some of them even then had no news of their own people; though each of them had one or more brothers in active service in the army. I do hope the war will not curtail the labors of these devoted people. They themselves are most cheerful, in spite of all their anxieties, and have no thought except to go straight ahead with their work, trusting to God, Who has brought them thus far, to continue His support.

This letter is already spun out too long. There is a great deal more to write! And I must mention seeing the good people of the C. I. M. at Kweifu, which is also under Bishop Cassels, and which is the nearest station to this diocese; for there I

heard of a station they have, exactly on the border of Hupeh—part of the town is in Hupeh and part in Szechuen—and of an invitation which has come to their Christians there asking that work be opened at Chien-Sz, an important town which Father Wood and I visited on our way back from Shihnan in 1912. Father Wood and I plan to go that way again in May, and I hope we may be able to take steps to supervise at least a preaching hall there, which I hear the inquirers of the place are ready to provide, by sending the clergyman or catechist over from Shihnan, say once a month—it is only two days' journey—even if we can't get a catechist to live there permanently. That will be another connecting link with the diocese of West China.

But the main advantage of this long journey, it seems to me, is that it has brought our two dioceses closer to

each other at a time when the West China diocese passes a mile-stone in its development; that is, when its cathedral gives new expression to the two great tendencies of the diocesan life, the centripetal and the centrifugal, as Bishop Cassels says, which on the one hand emphasize and express the unity of the diocese, and on the other help the diocesan life to inspire each congregation and to contribute also to the Chung Hua Sheng Kung Hui. Furthermore, in this early period of the life of the Chung Hua Sheng Kung Hui, I hope the drawing together of these two dioceses may help strengthen that feeling for national church life which will both help us as Church people, and also enable us to work better as a part of the still larger brotherhood of Christian forces which are making for the growth of the Kingdom of God in China.

## WOMEN AT WORK FOR PEACE

IT may be regarded as one of the signs of the times that a definite initiative towards world peace is being undertaken by representative women of America who are interested in both home and foreign missions. A joint committee of fifteen proposes to conduct a plan of prayer and propaganda among women's missionary societies. They have issued the following declaration:

### *Women and World Peace*

We are suffering to-day, not only in our sympathies with those who are involved in the awful war in Europe, but in the terror that to us also may come as suddenly the horror of war. The strongest, most stable governments have collapsed, and the closest human relations have broken down, while neutral nations and statesmen stand powerless to aid.

Women have found relief in knitting mufflers, as did their grandmothers, but is there nothing that women can do really to help bring and preserve peace? Have they learned nothing in fifty years of the power of organized womanhood? Is there no place for our great women's missionary societies to fill in this crisis?

It was just after our own civil war, when our country was poor and weak and not fully united, that God called the Christian women of America to carry His message of peace to the nations, and women's foreign missionary societies were born. To-day there are forty such societies with a chain of peace stations extending around the world. Foreign missions, being interpreted, are just international friendliness and world neighborliness,

based on the love and teaching of the World Saviour.

Statesmen and pacifists tell us of new plans and international laws which will make war impossible. Poets have long sung of a "Federation of the World." God grant it! Yet while we have sympathy with every honest effort for better legislation for world peace, we know in our hearts that it will fail unless, back of human policies, are the ideals and the power of Jesus Christ.

Because we are women, and have good reason to hate and fear war and the sins responsible for war; because we represent the cause of constructive peace in our missionary societies; because we are Christians, and still have faith in the power of God and His willingness to answer prayer; because we are summoned by every divine and human impulse into this fellowship of suffering, we urge immediate action. We do not need to form a new peace party, since we have our efficient missionary organizations with all the machinery needed.

We do not propose to enter into the political side of the question, but will confine our efforts to a peace propaganda based on the teaching and spirit of Jesus. We submit no elaborate program, but we will endeavor to enlist individuals and societies for intercession. We will teach the children in our homes and churches Christian ideals and peace and heroism. We will study the New Testament and accept its teachings concerning peace. We will endeavor to promote the understanding and friendliness of the nations by thinking of none as alien, but all as children of our Heavenly Father.

Two other suggestions are made: First, that a "Pageant of Peace" on very simple lines, which is to be issued by the Central Committee on the United Study of Missions, shall be given, if possible, in every town and village on the afternoon of Memorial Day. Women's missionary societies are everywhere urged to assist in this presentation. Second, they are also sending the following message

### *To All Missionaries*

We know how this war has tried your souls and has made it seem almost inconsistent to preach a Gospel of Peace; and yet do you not need more than ever before to emphasize the fact that you are ambassadors of Peace, sent by the Prince of Peace? As we meet to pray, you will be remembered with special tenderness and sympathy. Will you not unite with us in this international peace movement, bringing together your Christian women, that we may encircle the globe with our prayers. Let us unite on July Fourth, making it a Day of Prayer, rather than a celebration of victory.—prayer that peace, if it has not already come, may come speedily and abide! Will you send a postal card to your Board secretary if you will join in such a Day of Prayer?

May the Peace of God that passeth all understanding keep your hearts and minds!

This is all excellent, and should develop into something of real value. Certainly the women of the world have an immediate and special concern in the awful slaughter which is draining the best blood of Europe. Both as mothers and as Christians they have a right to be heard.

V. Give peace in our time, O Lord!

R. For it is Thou, Lord, only, that makest us dwell in safety.

# A LIVE MISSION IN MEXICO

*By the Rev. A. H. Mellen, Archdeacon*

ON reaching the city of El Paso towards the end of January, 1915, I found that rail connection with Mexico City and with Guadalajara had just been cut, but at a point far to the south of the border, and that trains were running quite freely over all of the northern part of the system. So my only chance for getting to the City of Mexico seemed by way of Galveston and by steamer to Vera Cruz; and yet the way was open for me to pay a visit to St. Mary's Mission in the City of Chihuahua, only about 150 miles from El Paso.

Chihuahua, a name given both to the state and to the chief city of the state, is mainly known for mining interests, though cattle-raising and general agriculture are important also. Some of the old Spanish mines were in this vicinity, and vast quantities of rich ore still go to the smelters from the same mines. Outside of the City of Mexico, there is no place in the republic where English services have been held with such constancy and faithfulness as in St. Mary's, Chihuahua. This mission arose in the power of its own desires and life long before a bishop had been appointed for Mexico, and when the appeal came to the Rev. Henry Forrester he found a body of devout and earnest people anxious to receive the gifts of the Church and ready to work together heartily to fulfil their share of responsibility. So the mission was founded in September, 1902, and some two months later came the first clergyman to take charge. By memorial gifts of a very substantial sort, and by united work of our own communicants with the cheerful coöperation of many others in the community, a fine life grew up which is still there in

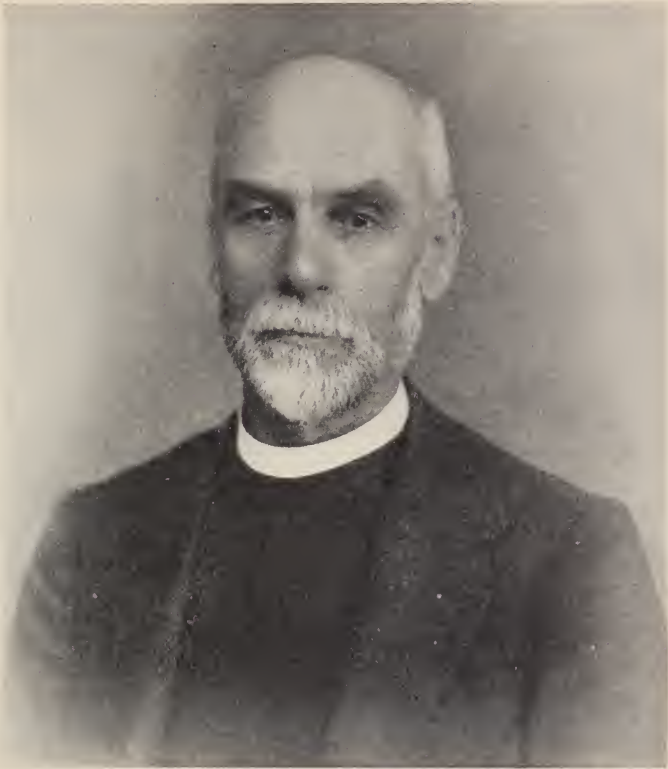
spite of many removals and some rather discouraging conditions in the town and in the country at large.

Of course it has often happened during all these years that the mission has been without the ministrations of a resident priest, but thanks to the devoted loyalty of one of the laymen, Mr. Thomas Dale, they have never been without the Church services in the little mission or chapel; the only exception being a period of about two months in the spring of 1914 when all of the foreign residents were forced to leave. If we are obliged to acknowledge this break in the regular services of St. Mary's Mission, it seems to me we find a compensation for it in the cheering fact that the women of the Guild at that time held a regular meeting in the city of El Paso, and an account of the same is to be found in the file of the *El Paso Times*.

We have a right to ask whether there stands anything to show for all these years of the life of a mission to our own English and American people in one of the cities of Mexico. If the Board of Missions has helped them to pay the salary of a missionary, what have they done for themselves?

On a corner in the very center of the city stands the Church House. It is a valuable corner, and the building, designed and built for the uses of the mission, contains the handsome little chapel, a public reading-room and library, and comfortable rooms for the home of the missionary. There is yet a debt against this property, but quite small in proportion to its total value, and this real estate is the answer to the above question.

In the midst of trying business conditions there seemed to be a staunch



THE LATE REV. DR. HENRY FORRESTER.

sort of independence in the congregation, and no mention was made to me about this debt except to state cold facts in answer to my questions.

To the Rev. A. H. Backus, who is now in charge of the mission, and who was in charge for a period of three years previous to this time, belongs some of the credit for what has been done. It was indeed a pleasure to be a guest in the Church House, to see the Sunday-school, take part in the services, to speak to the Guild on Monday afternoon when sixteen women were present; and to join in a little of the fine social life of which the missionary seems to be a natural part rather than a leader.

In the chapel, the altar and most of the fittings are memorial gifts. The altar cross is of solid copper, from

the mines near by, and very massive. The chancel window is a fine study in stained glass, a fitting tribute to the memory of Dr. Forrester and has the following inscription:

To the glory of God and in memory of

The Very Reverend Henry Forrester, D.D., 1841-1904,

Episcopal Vicar in Mexico, under whose care this parish was founded. Erected by his friends in Mexico and the United States States of America.

Devoted apostle to the humble and the poor; severe towards the proud; mild in his soothings of a wounded spirit; glowing with the raptures of devotion and kindling with the message of redeeming love.



ST. ELIZABETH'S HOSPITAL, SHANGHAI, CHINA

## EASTER DAWN

AT ST. ELIZABETH'S HOSPITAL, SHANGHAI

*By Dr. G. A. Alsop*

**I**T was early dawn. Against the pale drifts of clouds the up-curling, peaked roofs of the Chinese houses were unreal and fantastic. Fathoms beyond the furthest cloud, a luminous, gold radiance suffused the sky.

Yet on the earth it was still night.

Before the hospital stood a circle of Chinese nurses singing Easter carols. One girl stood in the midst, holding a flaming candle. Their figures were but black silhouettes against its ruddy gleam.

On the wide verandas of the hospital appeared a few patients wrapped in blankets, listening and watching curiously.

On the quiet air the clear, young voices of the nurses rang out triumphantly. All around lay the closely packed Chinese houses. No one else was astir.

Like glad tidings the little circle sang its jubilant hymn:

“Ja-soo koo-zen vo-weh.”

Jesus is risen indeed.



THE OLD STORE THAT SERVES AS A SOCIAL CENTRE  
*It was here that the Christmas-tree was held*

## “ELIZABETH HOUSE” AT WHITE BLUFF

*By Archdeacon Windiate*

THEY had their first Christmas tree at Elizabeth House this winter and it was a revelation, both to those who for the first time rejoiced in the sight, and also to others who found it impossible to conceive that such ignorance of the great festival and its meaning could exist among us.

Elizabeth House, you see, is among the mountains of Tennessee, and is a very new enterprise, initiated last summer. In June a generous resident of White Bluff gave a desirable lot for a public library and settlement house, and, until means can be gathered for the necessary buildings, the old store shown above has been rented for temporary use. The settlement will be called Elizabeth House in memory of the mother of the donor of the

lot. Here in the old store work has been carried on by Mrs. Jennie E. Woodworth, with such outside assistance as could be obtained. A class for young girls was organized in the summer, also a boys' club.

Of course there had to be a real Christmas tree, and about two hundred persons took part in the festival, filling the old store to overflowing. Many came through the cold and the deep mud, over vile roads, to see the gaily decorated tree. There were several who had never seen a Christmas tree before. All received a gift of some sort and all left happy and satisfied at having found “the home of Santa Claus.”

One of the happiest was little “Jimmie,” ten years of age, who recently lost one of his hands while

out hunting with his father one zero morning this winter. There is a family of eight to provide for, and the father and this one went out in search of game for dinner. While stepping over a log the hammer of the gun Jimmie had accidentally hit the log, exploding the shell as the child's hand was over the muzzle of the gun. They were five miles from a physician, and the father started with him, but he only walked a few steps when he grew faint and the father was compelled to carry the boy on his shoulder. Mrs. Woodworth helped with the operation and saw that the child was without stockings, and miserable shoes were on his feet. He had on nothing warm. "Elizabeth House" at once provided clothing for this child and made him comfortable. His mother was an invalid, having been confined to her bed for two months, so the father had more than he could provide for or attend to. The entire family were given clothing, and in a few days the mother was up. She gained strength enough to attend the Christmas tree. Jimmie received much for his Christmas and left for home a happy boy.

A library and a branch of the Church Periodical Club are other features of the work, which are patronized by the leading people of the town and the surrounding country. The library already contains about 500 volumes.

Much help has been given in the way of barrels and boxes of clothing for the needy mountain people who live in the neighborhood. Every few days some extreme case of destitution is reported. A young married woman and her first-born were lying in an open and very cold room (a rag hung over the opening called the window), on a mattress of several potato-sacks filled long ago with dried leaves, making a thickness of about four inches, between her and the rough slats. The bed could hardly be called a bed; the grime was all one could see. A quilt, blanket and woolen socks

were sent to the woman. The room is heated by an old "step-stove."

Much charity work has been done. Persons have come to buy clothing with just a few cents; all they had with which to buy. One woman sent five eggs and the size of her baby's shoes; she received the shoes. A little girl of ten years sent her father several miles, from a point far off the railroad, with two quilt tops she had made herself, asking that clothes be sent for her for the tops. Some give labor for clothing. Many persons practically barefooted come to ask for shoes. They have no money and no chance to earn any. So many are physically incapacitated. They always receive what they really need. Many persons coming to buy have to be watched to see that they select garments that are warm and practical. Often a destitute woman will want to take a silk dress or garment, to use for a baby or little girl who seldom knows what it is to be clean.

So the work goes on, ministering to the sick and discouraged. This mission needs another worker. There is more work than one can well do and do well. Results have been accomplished, but so much more can be done, and done easier and better when our Church building has materialized, where there can be cleanliness, order and system. It is hoped that many will remember "Elizabeth House" this year, both materially and with prayers.

**I**N St. Peter's Parish, Portchester, N. Y., on Sunday, February 28th, an Every Member Canvass was conducted with astonishing results. Three hundred and fifty dollars was the most that has ever been paid upon an apportionment of \$750. The missionary subscriptions taken at this canvass amounted to \$1,317 out of a total of \$5,030, the remainder being for parochial expenses. This total is about 100% more than the parish has ever given in the past.



# THE CHILD AND THE KINDERGARTEN

By C. Gertrude Heywood

## I. A Child

IT was through my cook that he began to come to my house. His kitchen door and my kitchen door faced each other across a narrow alley, my cook's friendliness gradually enticed him from teetering on his kitchen door-sill to a closer acquaintance, first with my bread box and jam pot, then with my dog (who, horror of horrors! to a Japanese mind, was allowed to walk in and out of the house at will), and lastly, to me myself, who—more horrible still—was fabulously tall and had red hair! The horror of these latter characteristics was overcome only by time, judicious recourse to the bread and jam, and a climax of home-made ice-cream. After the ice-cream day, the child and I were fast friends, and his visits to my house became a daily affair.

He was a sturdy little chap of four, with close-cropped black hair, large serious black eyes, and dressed in his knee-length blue kimono, belted in with a white sash and leaving free his round, brown legs and bare feet, he was an attractive figure. One day he climbed into my lap, and looking in my face asked confidentially, "Are you really a woman?" When I said yes, he continued: "Well, father said you were, but Yuki (their servant girl) said she was sure you must be a man—you are so tall."

He was an only child. His father was the typical business man. Perfect satisfaction with his country, his business and himself were his most marked characteristics. His wife met all his requirements for the position; she kept his house, did the sewing and had given him a very pleasing child. More than that he did not require; his pleasures he was able to get in

other places than his home, and without the company of his wife. She was a sweet little thing—and that was really all she was—no independence, no great intelligence and only a very ordinary education. She did not even attempt to bring up her boy—very few Japanese mothers do. They let them go, so far as training and discipline are concerned, all through the earlier years of childhood. In a Japanese home an obedient small child is rarely seen.

Neither parent had any religion; they belonged to the generation which has cast aside the faith of its fathers and declined to take any new one. As there were no grandparents in the house, there were no signs of any religion, no *kamidana*—shelf of the gods—and no religious observance of any kind. I must confess I was guilty of pumping the child on many occasions, and found that as yet not one ray of an idea, nor one



"Taking care of her three-year-old sister and incidentally earning a little money"

sign of a habit of religious faith of any kind existed in his mind or soul. I pumped him, too, as to the kind of stories he had been told. He knew Kintaro, the boy who was so strong he could outwrestle a bear; and Momotaro, who came out of a miraculous peach, and when he grew up went on an expedition accompanied by a monkey, a pheasant and a dog, to destroy the devils of Devils' Island and seize their treasures. He was most fluent in regard to the modern wrestlers. He lisped some of their names in his baby way, and threw himself into the various postures of wrestlers. It was easy to see that his father was an ardent wrestling "fan." I became bolder, and at the risk of having the child kept away from the house entirely, I told him the story of Moses in his basket-boat, and of God who protected him from the wicked king. The name of God in that sense was new to him, but he did not question it, and when he retold the story later in answer to questions, he used it in exactly the way I had used it to him. It would have taken very few such stories and questions to have planted in that child's mind the seed for the conception of God as we Christians conceive Him.

If that were so, who can say what a foundation of faith might not have been laid if he had attended a Christian kindergarten six days a week for three or four years. Truly those who choose the child for the first six years in preference to all other years, in order to implant their teachings, are wise; and the missionary work that ignores those years and neglects the opportunity of the Christian kindergarten is foolish.

## II. *Another Child*

This child I first met just outside my house. I was returning from a walk and my dog had raced on ahead of me. Suddenly I heard cries of distress, and hurrying up discovered

a small girl of two or three, backed up against the fence shrieking with terror at the dog, who was sitting calmly on his hind legs in front of her, begging for a bit of the boiled sweet potato she was holding in her hand. I sent the dog away and tried to pacify the child, but her terror at a strange foreigner was even greater than at a dog, and quiet was only restored on the arrival of an older sister with a still younger member of the family on her back. I invited the whole family to come to the house, where a little cake and two or three repetitions of the dog's tricks established friendly relations between us.

They were a pitiful-looking trio. A single garment, a cotton kimono, to the knees, tied around the waist with a cotton string, was their only clothing. The younger child's face was dirty, her hair unkempt and ragged. The older girl was six, and the baby on her back—equally dirty and uncared for—was not their sister, but belonged to a neighbor. This child received one sen (one-half cent) a day for carrying it about on her back—and that same back looked already as if permanently curved. By questioning I learned that they had no father; they did not know whether he was dead or not; their mother went out to work every morning and left them at home all day, the six-year-old in charge of the three-year-old, and incidentally earning a little money, too. Their mother gave them their breakfast and supper, and she left a couple of boiled sweet potatoes for them to eat in the middle of the day. When it was pleasant they played out in the streets; when it rained they sat at home in their little shanty and waited till the day was gone. Probably this mother had an understanding with some neighbor to look out for the children in case they got into trouble, but evidently the neighbor's watchfulness was not close enough to be burdensome. This was summer, but think



THE DOG WHO INTRODUCED ME TO THE TRIO

of the winter days when the sun did not shine! How cold it must be waiting all day in a half-open shed of a house, without fire and without food. Who could overlook here the opportunity of the kindergarten, not only to teach and train the mind but to strengthen the weakened, anemic bodies, and bring into those lives, through Christian love and care, some of the happiness that belongs to all children everywhere.

### III. *The Kindergartner*

The maid showed her into my little foreign-style sitting-room and even before she explained herself, I thought, "This is my kindergartner." She was fairly tall for a Japanese, and quite slender. Her dark blue kimono was drawn close about her throat and followed the lines of her figure with natural grace. The thick, broad *obi* was gray with occasional silver threads making a rather indistinct pattern. Her thick, black hair was pushed out loosely about her face and done in a simple knot in the back—the hair-dressing usually termed foreign in distinction from the hard, stiff Japanese styles. Her whole attire was in the quiet good taste that characterizes the Japanese woman of refinement. Her face was not beautiful, according to Japanese ideas—it was too dark and too full—but it was a face that revealed at once a character of quick in-

telligence and deep sympathy. There was humor in her eyes too, and her whole face lighted up with ready response in conversation. Her voice was sweet and low, yet clear and distinct. She was satisfactory in her credentials—a graduate of a girl's high school and of the government training school for kindergartners. This latter by no means gives a really good training, but Christian kindergartners are in such demand and so scarce that one cannot be too particular. At least she had had training of a sort, and was very apparently one who could develop herself through experience. She told me that her father and mother were both Christians, and that she had been baptized when an infant and brought up as a Christian.

Without appearing inquisitive, I tried to find out her motive in taking up kindergartening. She said that the knowledge of what her father and mother had had to suffer through becoming Christians, had been the strongest influence in all her religious life and in making her determine to spend her life working for the spread of the teachings of Jesus Christ. When her mother married her father, he was the adopted son of a well-to-do family. They both came under the same Christian influence, and when he finally made his decision to be baptized she was in entire sympathy with him, and ready to be baptized at the

same time. But when they announced their decision, his parents (by adoption) absolutely refused consent—not only refused consent but declared they would turn him out of the family entirely if he allied himself with the Christians. Still he persisted in his determination, and then they offered her, his wife, the chance to remain in their family and inherit their fortune, if she would give up becoming a Christian and agree to a divorce from him. To this she presented an unwavering refusal; they were both baptized and, as had been threatened, were both disinherited and their names taken from the registry of that family. From that day there had been no word of communication between them and their relatives. For the sake of their faith, they gave up family, fortune and friends, but in that faith, and in their love for each other, they led lives of great happiness. They had to start afresh in the world without capital. They never became rich, and when the opportunity offered they were glad to put their oldest daughter in a mission school, free of charge. In imitation of them and in gratitude to the Christian school which had given her her education, she had determined to study kindergartening, because she loved children, and through it make known to her own people the faith in Jesus Christ which can do such wonderful things. Could one ask for more in a kindergartner? Fair training—for Japan,—a love for children, an intelligent mind, a remarkable personal charm and a complete consecration to the service of Jesus Christ. We both simply took it for granted that she was engaged and began to discuss plans for renting a house, advertising, buying equipment, etc. The kindergarten was started.

#### IV. *The Kindergarten*

I rode around on my bicycle as usual one lovely spring morning to help at the opening of the kindergar-

ten. When I arrived the children were just gathering, most of them accompanied by older sisters or nurse girls. They slipped out of their wooden clogs and pattered into the room, some with the *tabi* or socks on their feet, others quite barefooted. Our kindergarten was not a real one—only a small Japanese house with a garden for a playground. It was such fun to invent all kind of expedients to take the place of things we should have had and didn't; things which are always found in all well-regulated kindergartens. And too, it was such fun to plan and look forward to all the fine things we should have when we did get our new, real kindergarten building. For a missionary can always be sure of one good quality—that of "divine discontent" and a determination to get on to something better.

It was time for the story, and the kindergartner sat on the floor making one in the large circle of twenty or twenty-five children sitting on their heels on the soft *tatami*. It was only a few months since the kindergarten was opened, but they had learned to look forward to the story time. Today it was a Bible story, and as she drew out from the children by questions a review of the story of the infant Moses, I was much impressed with their answers which showed a growing conception of our God Who loved little children and cared for them. It was so easy to plant those ideas in their hearts, I felt sure that in some they must grow and bear fruit in years to come, and that in all we were certainly disarming the power of blind prejudice and agnosticism in the future.

This alone, to my mind, was justification enough for the time and money spent on kindergarten work. But it is equally clear that the influence of the kindergarten does not stop with the children in attendance. Think of the power for asking ques-



*"Our kindergarten was a small Japanese house with the garden for a playground"*

tions of the child of kindergarten age! And then try to imagine the attitude of the non-Christian parent, faced by his child with questions to which he does not know any answer. We must assume that the intelligent ones are free from much prejudice against Christianity or they would not send their children to a Christian kindergarten, and then we can see that he would be forced into an attitude of inquiry on his own part. The influence of the kindergarten beyond the circle of the children themselves may be extended in a secondary way. It may be used as a means of entrance into the homes of the children by the tactful kindergartner or missionary. And there can be found no quicker or surer means of entrance into the hearts of the mothers than through a sympathetic interest in the welfare of their children.

### *V. The Mother*

The kindergartner and I were sitting over the *hibachi* in the main room of the kindergarten, encourag-

ing each other over the mothers' meeting, which was just over.

"There were only six mothers here."

"But really, you know, six out of twenty-five in the first year of its existence is a pretty good showing in the country where they hate so to go out."

"The doctor's talk on the feeding of children was quite too technical and very uninteresting."

"Yes, of course, any old maid aunt could have done much better; but some of them looked quite interested, and they all must have gotten some information from it."

In fact, there was encouragement if we looked for it, and for me especially, in noting the friendliness that existed between the mothers and the kindergartner after the doctor left and we visited together over our cake and tea. To be sure, we had not directly "talked religion" much, but two had responded to our invitation to the monthly meeting of the women of the Church for Bible study.

While we were still talking a caller arrived, who turned out to be the mother of a little boy who had been to the kindergarten only a few months and then had died suddenly. We had both been to see her since, but were much surprised, as well as pleased, to have her come to see us. The conversation came around naturally to the child she had lost, and then she made known her purpose in coming. She had been to some of our mothers' meetings, had listened to several talks on Christian faith, and had bought a New Testament. She said that she had heard of the Christian belief in a future life, and since the death of her child she had been looking through the New Testament, hoping she might find out something more about it. But the whole book was a puzzle to her. Several times she had tried to give up thinking about it, but over and over again in her loneliness

and her grief the thought would return, "Perhaps there is a future life; perhaps I may see him again." At last she decided to come to the kindergarten and ask her what this Christian belief was, and how she could understand this New Testament.

The kindergartner began at once the tale of the Saviour, Who lived and died and rose again that He might teach men the way of eternal life. It was dark before she was ready to stop, or the woman ready to have her. She went away with belief and happiness dawning in her face and in her heart, and with the promise of the kindergartner to visit and teach her regularly.

As I came away, the kindergartner voiced my thought as well as her own, "I thank God," she said, "for the privilege of teaching His love by means of the little ones of whom His Kingdom is formed."



WOMEN DRIVING PILES FOR A FOUNDATION

*Such scenes are not uncommon*



ACROSS THE YUKON

*Our mission at Tanana lies just under the bluffs in the distance*

## A NATIVE ALASKAN CLERGYMAN

*By Archdeacon Stuck*

THE Rev. William Loola was born about the time the Hudson's Bay Company established itself at Fort Yukon in 1846, and so is nearly seventy years of age. This date is the one fixed point of time on the middle Yukon, and only by reference to it are we able to reach any approximation towards the ages of the more elderly of our native people.

Archdeacon McDonald, that commanding personality in the early history of Christian missions in the interior of Alaska, who passed to his rest and reward only last year, was at Fort Yukon in 1861—fifty-three years ago—and when we celebrated, three years since, the twenty-fifth anniversary of the Rev. John Chapman's entering upon his work at Anvik, we remembered that it was also the fiftieth anniversary of the beginning

of the work of the Church of England in what is now Alaska, and we sent our warm and respectful congratulations to the venerable clergyman, then living in retirement at Winnipeg.

Young William Loola soon came under the influence of Archdeacon McDonald's teaching, and was attached to him as a traveling companion and pupil. Together they made some of those remarkable journeys of evangelization in the interior that have never had any chronicles, but which continually surprise me as I learn of their extent. He helped the archdeacon in the work of translating the scriptures and the liturgy into the native tongue.

When the Hudson's Bay Company withdrew from Fort Yukon, after the purchase of Alaska by the United

State, the missionaries of the Church of England withdrew also, and the natives at this place were left with no other regular spiritual ministrations than William Loola could give, until Bishop Rowe was consecrated to the missionary episcopate of Alaska in 1896, although the English Church missionaries visited the place from time to time. In 1903 Bishop Rowe ordained William Loola to the diaconate, and he has been a faithful, discreet and devout pastor to his native flock, holding the respect and the regard of them all.

The Reverend William Loola is a Christian gentleman of much dignity of presence and manner. Those who think of all Indians as rude and un-

cultivated would be surprised at his quiet self-possession, at his courtesy of demeanor, at the impressiveness and decorum with which he conducts divine service in the native tongue. He has not much English, but he is thoroughly familiar with the native Bible and prayer-book and hymnal, and all the winter through he instructs a class three times a week in the native Bible.

But above all else it should be said of him that he is a man of blameless life, who for these many years has set a good example to his people. There were times when such an example was sadly needed. There were times, during "the Klondike rush," when steamboats wintered at this place, and many stranded gold-seekers with nothing to do passed the long nights in drunkenness and dissipation with the native men and women, and it looked as if all the efforts of missionaries were brought to naught. The demoralization that resulted from the unchecked debauchery of years gave this place a bad name that was not deserved, and set a hard task before those who strove for its regeneration.

During all this time William Loola stood quietly but steadfastly for what he had been taught, and what he had vowed; his influence, even when he could make no headway and things looked their blackest, was always opposed to the prevalent evil living, and it is largely due to him that when vigorous efforts were set on foot for the reclamation of the place there was still a center of Christianity left to rally around.

Of late his journeyings have almost ceased, for he grows too stiff for the winter travel, though still hale and hearty. He still conducts his classes in the native Bible, and the respect and regard in which he is held increase with his advancing years.



THE REV. WM. LOOLA AND HIS YOUNGEST SON

*Hudson Loola is godson and namesake of Archdeacon Stuck*





THE BEGINNING OF THE DREAM

## A MOUNTAIN-TOP AND A DREAM

*By Rev. A. Rufus Morgan*

TOO much of the Church's missionary work, especially in the mountains of the South, has been isolated. Individual workers have been placed alone. They were islands in a great area to be leavened. But at Penland, N. C., in the district of Asheville, there is the beginning of a missionary centre which is to be also an educational and a social centre. The Appalachian Industrial School plant, which is only just beginning to emerge, is the centre from which we carry on mission work. Here the workers live, and from here visit among the neighbors in the community. From here also the horse-back trips lead off, back into the mountains ten, twenty-five, thirty miles. Pleasure trips, these rides have been for us. For they were begun in the summer when the mountains were in flower and the roads as good as mountain roads can well be. They are

pleasure trips, too, even in winter when the mud must be waded, a way broken through the ice of the rivers, or the frozen roads handled gently. For who would not be pleased with the hearty welcome by the fireside of the mountain homes? And it is a joy to be able to make the services possible for these people—our own people of the mountains. Our church buildings are few, but we can give the people some idea, even in school-house, court-house or other building, of what the service ought to be. Then when the work is done, it is a comfort to return to our own fireside in our own log cabin.

One who examines the census reports will not doubt that there is need of educational advantages in our mountains. Short school years, poorly-trained teachers, scattered and inadequate schoolhouses, and bad roads to travel, have conspired to



*The log cabin which the missionary and his bride call home*

raise the percentage of illiterates in this section of country. So for a long time to come the Church must do her share in educational work. We are trying to do our part at the Appalachian Industrial School.

The school farm of 140 acres is to serve as a training station in practical domestic science, agriculture, horticulture, dairying, stock-raising, and home-making. Here we hope to teach the boys and girls better ways of doing things in their mountain homes. The day pupils get some of this training—the boarding-pupils get more. We have in this first year six boarding-pupils, which is the limit of our present capacity. Some will remain through the summer to work out their schooling expenses, others have paid part and will spend their summers at home. No one is wanted who is not willing to work. But regardless of age, and just as members of the community, we need some centre of life other than the railway station or the country store. With the means which we hope to have at our disposal the school grounds and buildings will be the natural centre for the community. We of the mountains need to be taught to play. We

need some interest outside ourselves. The people are cordial and open to instruction and influence. They come to us already. We hope to be allowed to furnish some inspiration for their lives, some relief from the monotony, something to draw them nearer Christ.

This first year has been hard for workers and pupils, but we all see brighter days coming. We think the school should be practically self-supporting after we have our full equipment. This equipment will cost about \$100,000 in all, as we plan it, though we cannot hope to have it complete for several years to come. It is our hope (or shall we say our dream?) to add about \$10,000 each year. We need this for buildings, for roads, for livestock, for fencing, for barns, for farm implements, for water-works, for shop equipment, for dairy. This will give us something with which to work, and by which to make our living—corporately. We shall try to do our part. Are Church men and women willing to help us with the equipment?

Every employee in the Church Missions House, from president to elevator boy, has pledged one day's income to the Emergency Fund.



AWAY OVER THE MOUNTAIN TRAILS



THE SOD MISSION HOUSE AT POINT HOPE IN WHICH DR. DRIGGS LIVED

## A LIFE IN THE ARCTIC

A UNIQUE and significant missionary life was brought to a close in September when Dr. John B. Driggs, whose name was well known to missionary-minded folk a generation ago, met his death from a paralytic stroke following an attack of inflammatory rheumatism.

Shortly after Mr. Chapman, our pioneer in Alaska, opened the work in Anvik, the attention of the Church was aroused by Lieutenant-Commander Stockton of the United States Navy, who had been sadly impressed by the degraded and hopeless condition of the Eskimo natives in the neighborhood of Point Hope. Not only were they bearing the blight of primitive ignorance, but they were ex-

posed also to the vicious influences of the white men who composed the crews of trading-vessels. The degradation seemed almost hopeless, yet Commander Stockton urged that the Board of Missions send a medical missionary, and Dr. John B. Driggs of Wilmington, Delaware, a member of the Brotherhood of St. Andrew, volunteered his services. In July, 1890, he was landed with his small stores upon the beach, among a strange and barbarous people of whose language he knew not a syllable; without companion, house, or contact with civilization; knowing that he was cut off from the world until the vessel should return a year later. Here somehow he made his home, and lived on

through the long winter of interminable darkness and the short summer of unending sunshine, for nearly twenty years, alone at the top of the world. Only twice during all this period did he come out on furlough. On both these occasions he was restless until he returned. The habit of the life had grown upon him and also its inevitable limitations. The years of loneliness in time crippled his efficiency, and he resigned the work in 1908 and was succeeded by the Rev. A. R. Hoare. Yet Dr. Driggs could not leave Alaska. He went still further north and began an independent missionary enterprise at Cape Lisburne. Here, hidden away from the sight of the Church, he lived and labored among the Eskimo until last spring, when the disease which caused his death had so far developed that he decided to return to his home in Delaware by means of the revenue cutter which goes to the north each summer and returns in the early autumn. His condition was such that he had to be carried to Point Hope, there to await the arrival of the vessel. His faithful Eskimo bearers carried him to within ten miles of the mission, when he suffered a second stroke of paralysis which resulted in his death. Mr. Hoare ministered to him and officiated at his burial, which took place at Cape Lisburne among the people to whom he had given the last years of his life. It is hoped that next summer a suitable stone will be placed there to mark his grave.

In its entire surrender this missionary life was significant. Dr. Driggs gave himself in the fullest degree to his work and his people. He identified himself with them. Perhaps almost too completely did he cut himself off from civilization and its companionships. Yet by so doing, in the twenty-four years of his missionary ministry, he was instrumental in laying foundations upon which others have built successfully. Where the lonely missionary in 1890 found only

a storm-swept shore and a degraded people, there is now a Christian community whose influence extends widely through the bleak north, of which Bishop Rowe, on one of his visitations said: "It was a surprise and a joy to hear that congregation of Eskimo able to say or sing the responses of all the usual services, the canticles, psalter, and about fifty or more hymns. I don't know whether it would be possible to find another congregation anywhere so well-trained. I heard this congregation repeat the catechism from the beginning to the end almost perfectly. I confirmed eighty and it was interesting to know that a whole village of adults, with very few exceptions, received the Holy Communion."

All honor to Dr. Driggs, and those like him, who have lost themselves that others might be found; who have cut themselves off from their own people, that aliens and strangers to the Kingdom might be numbered among the people of God!

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## TENT WORMS AND MIS- SIONS

THE Sunday-school of the Church of the Ascension, Wakefield, Rhode Island, has entered a campaign for the extermination of the tent-caterpillar pest which has been denuding the country-side of foliage for several years past.

The scholars receive ten cents for each hundred "nests," which can be readily discovered as small swellings on the bare branches of wild-cherry and other trees. The nests of eggs are far more easily destroyed than the caterpillars themselves. The money so earned is put in the mite-boxes and included in the Lenten Missionary Offering. Thus a twofold object is served—the children catch the spirit of working for local betterment, and at the same time the cause of missions is benefited.

## THE FORWARD MOVEMENT

### A COUNTRY PARISH IN THE MIDDLE WEST

*By Rev. S. J. Hedelund*

THE parish of Christ Church, Crookston, Minnesota, I imagine is much like many of the smaller parishes of the Northwest, and its difficulties are the same as the average small parish has to meet. Crookston began as a frontier village in 1872 but it was not until the year 1878 the Church entered the field. That year when the Great Northern Railroad completed its tracks to Crookston and ran its first train, a clergyman came and held the first Episcopal service. A little later this pioneer priest took charge of the work; and in 1882,—the same year that Crookston incorporated as a city,—organized the mission into a parish and completed the church building.

While Crookston to-day has a population of between eight and nine thousand, the Church has always had a difficult field, owing to the fact that the population is largely Scandinavian and French-Canadian. Moreover, the Methodists, Presbyterians, and Congregationalists share in the English work, and recently the Lutherans have begun an aggressive English work. It should also be borne in mind that the members of the Church have always been people of small means.

When I came as rector in January, 1912, I found the Church financed by the old method of a subscription list, dues payable quarterly and only heads of families giving. This meant a deficit or long-deferred payments each quarter. Our missionary apportionment had to be collected largely by personal visits. In the three years as rector, I have urged at every opportunity the adoption of the duplex en-

velope system, but seemingly without hope of success. Last summer, while on my vacation, the Reverend James Noble of Nebraska had charge of the church, and urged the treasurer to secure the adoption of the duplex envelope system. On my return the treasurer and I talked it over, and the evening of September 10 gave a dinner at one of the leading hotels to the vestry, having with us Archdeacon Parshall of the diocese, who explained the duplex system and how to secure its adoption. Every member promised support, and it was decided to ask the Rev. C. C. Rollit, provincial secretary, to assist us.

Sunday, October 25, the Rev. Mr. Rollit addressed the congregation both morning and evening, and from Monday until Friday night the canvass was made with the assistance of members of the vestry. There were people whom the treasurer told us it would be practically useless to see. One was a widow with five children. The graciousness with which she gave us twenty-five cents a week reminded one indeed of the "widow's mite." Another was a young man who is supporting a wife and two children on fifty-five dollars per month; he also gave us twenty-five cents per week. A young woman working as a waitress in a hotel gave us fifty cents a week, and set an example to people of better means, who are amply able to give more. I only mention these cases to show that even the poorest will give if approached in the right way, and that no one ought to be passed by.

Out of seventy-seven communicants, forty-seven are now using the

weekly envelope system, with the prospect of more in the near future. The vestry were heartily cheered over the results, and the general feeling is that Christ Church is beginning a new era when the parish must take its proper place in the community, the diocese and the Church at large.

In conclusion, the results were that

about \$400 yearly were added to our finances, largely from people who had not paid before. What we accomplished is nothing to boast of. It was only work done in a modest way, but as there are hundreds of these small struggling parishes, this article is written with the hope that some of them will try similar methods.

## IN ST. PAUL'S CHURCH, ENGLEWOOD, N. J.

*By the Rev. Fleming James, Ph.D.*

ST. PAUL'S CHURCH, Englewood, N. J., and its Mission, St. John's, Nordhoff, held an Every Member Canvass for offerings through the duplex envelopes on Sunday afternoon, January 10. Fifty-five men engaged in the canvass, which was conducted in two hours in automobiles furnished by members of the congregation. For some weeks previous an Executive Committee, headed by a member of the vestry, had made careful preparations, appointing the canvassers and sub-committees on the division of names and on means of transportation, and addressing the congregation through the parish paper and through two personal letters, including the parish "budget," mailed one week apart. A complimentary supper was also given to the canvassers on the Wednesday evening preceding the canvass, at which printed directions for the work were distributed and explained. On Sunday morning the canvassers entered in procession and sat together in the front of the church when an appropriate sermon was preached. After a luncheon in the parish house, the canvass was begun, the men going out by twos. The routes which had been assigned by lot often took them into unfamiliar parts of the town, and brought them many interesting and delightful experiences. They were greatly impressed with the extreme cordiality with which they

were received. The people, who had been requested to remain at home that afternoon, in the great majority of cases did so, and were not only waiting for them but were in a mood for callers. There was no solicitation of funds. The request had been that the pledges be in sealed envelopes and ready for delivery so that the social feature was given emphasis and resulted in the formation of many new acquaintances. As the canvassers returned, a cup of tea was served to them by a group of ladies, when all went into the church for a thanksgiving service at five o'clock, and the pledges were placed upon the altar at the time of the offering. Quick tabulations enabled the rector to announce at this service that parishioners had actually been visited in over 400 homes, the number of pledges had been increased nearly 150 per cent. and that, although the church is mainly supported by pew rents, there was a net increase of \$2,300, of which \$800 were for Missions.

The weather was as perfect as the spirit in which the canvass was undertaken and carried out. It has done the parish good. For one day, at least, the parish was the center of interest for all of the people, and fifty-five men marched forth feeling that its fair name was for the time in their keeping. Were the canvass to be repeated to-morrow, double the number of canvassers would volunteer.

## OUR LETTER BOX

### *Intimate and Informal Messages from the Field*

The Rev. R. W. Patton, Provincial Secretary, writes from New Orleans under date of March 9th:

THE missionary campaign in New Orleans was a regular religious revival. The largest parish house in the city could not hold the people even at the week-day conferences. We had to move into the largest church. Heavy rains came Tuesday and Wednesday, but had small effect on the attendance. It was a wonderful week. Many said nothing like it had ever been seen in New Orleans. I left Monday morning and hence too soon to get anything more than a general idea of the financial results in the way of increased pledges for missions, but it was large. A partial report from three of the parishes showed \$3,600 increase for missions over last year and \$2,500 increase in pledges for parish support. One of the larger parishes, St. George's, badly torn by internal discord and financially in a bad way, was powerfully united by the missionary campaign and its financial problem largely solved. It was a great week.

Miss Langdon, from the Mission of Our Saviour, Tanana, Alaska, under date of November 11th, 1914, writes:

MISS HUNTOON is associated with me here, and has charge of the hospital work. She has been kept quite busy; we have had nine very serious cases and several deaths this fall. One in particular saddened us very much. It was the death of Paul Williams' little six-year-old daughter. She was so well, apparently, and so bright that Paul had great ambitions for her, and he was all the more devoted to her perhaps because she was the only one of his six children who had lived to that age. She died of tubercular meningitis after a ten days' illness. Last Sun-

day the little body, beautifully arranged for burial, waited in the vestry of the church and Paul came in, strong and composed, to take as usual the service for the day. The church was nearly full of men who had come, with some difficulty and risk, through the ice running in the river, to be with him through the funeral service of the last to his children. The service was to be Monday afternoon. As Paul stood beside me interpreting in his usual prompt manner, only an occasional catch in his voice showing how hard it was for him, I wondered how many lay readers or priests of the white race would, under the same circumstances, show the same steadfastness to his faith and his duty. His grief was as real as any father's would be. I had offered to take the service alone if he did not feel able to help me, but he answered "No, Miss Langdon, it is my duty, and I would show the people a bad example if I stayed away."

From a place called Scottsbluff in Western Nebraska comes a description of a service held by the missionary in the parlor of the hotel, after the moving-picture theater had disappointed him.

IT came about in this wise: We were to hold a service in the Crystal Theatre, but the manager of the picture-show forgot us, and when we reached the theatre it was locked. We went back to the hotel, for it was bitter cold, and the acting senior warden—a Congregationalist, whose wife is a communicant of the Church—telephoned to the manager of the theatre. On coming out of the booth, he said, "Reverend, Mr. ——— forgot that we were to hold service in the theatre." The proprietor of the hotel, hearing the message, said: "Well, dominie, you can have the parlor of the hotel for your service."

"Many thanks, my dear sir, that is very kind indeed of you."

"We'll carry chairs in out of the dining-room, and you can have the parlor table for a pulpit."

"God bless you, man, you have the right spirit!"

The lobby was crowded with traveling men, ranchmen, and cowboys. Before going into the dining-room to vest, the missionary said to the boys, "Fellows, come on in, we are going to read the service of the Church, and then there will be some preaching."

The acting senior warden distributed prayer books and hymnals (combined in one), and the clergyman then announced, hymn 606:

Just as I am without one plea,  
But that Thy blood was shed for me,  
And that Thou bidd'st me come to Thee,  
O Lamb of God, I come.

How those men did sing! Then the missionary read, "There is a river, the streams whereof make glad the city of God, the holy place of the tabernacle of the Most High." Then all joined in the general confession—with what a spirit of solemnity and reverence!

A more reverent, thoughtful and devout congregation no man ever worshiped with, I care not whether he be the dean of an eastern cathedral or a missionary of the plains. For isolation will drive a man to God.



Bishop Rowe is again actively on the trail in Alaska, as is shown by the following extract from a letter from the Rev. Edward H. Molony, dated February 14th:

**A**FTER visiting Ketchikan, Wrangel, Juneau and Douglas, holding an ordination at Juneau, the bishop came on to Valdez for Sunday, the 7th. The morning services, including a celebration of Holy Communion, were held in the church, the bishop celebrating and preaching; but in the evening, at the request of the citizens of Valdez, the service was held in the Eagle Hall (the largest hall in town). It seemed as though

all the families of Valdez were represented. The Congregational minister gave up his evening service and attended with his people. At the close of the service friends of the bishop felt so concerned about his proposal of going alone into the interior of Alaska that they consulted together and asked how much it would take to have me accompany him, as far at least as Tanana Crossing. The bishop, who was going alone to save the expense, told them that it would cost about \$300. They immediately undertook to raise this.

We had to leave early on Monday morning for Cordova by steamer. At Chitina, on Thursday evening, we found the \$300 which had been telegraphed. Arriving in Cordova we made calls on the people and arranged for service at the "Red Dragon," but some of the young men, feeling that the "Red Dragon" could not accommodate the public, upon their own initiative, engaged the Empress Theatre, with the result that practically the whole of Cordova attended the service. Early on Thursday we left for Chitina, where a service was arranged for the evening in the hall of the Arctic Brotherhood, whose members attended in a body. Chitina is not favored with many services, and the hall was filled.

Early next morning we left for Tanana Crossing. We have just reached Gulkana, and from here it means a hike of about 200 miles to Tanana Crossing, through an untraveled country with dogs and snowshoes. There we expect to be met by Mr. Madera, from the Fairbanks section, with another dog-team, and the bishop will proceed to Fairbanks, Nenana, Tanana, the Koyukuk, Alakaket, etc., while at his request I shall visit the unvisited camp of Chisana—a very difficult place to reach on account of glaciers—and then return as best I may through Cordova and Valdez.



## NEWS AND NOTES

THE little settlement of Atchee, in the missionary district of Western Colorado is the last post-office in the state next to the Utah line. It is on the Unitah Railway, which runs from Mack, Colo., to Dragon, Utah, and brings down gilsenite ore to the Denver and Rio Grande Railway at Mack for shipment to the smelter. Bishop Spalding used to make semi-annual trips into the Uintah country, where a mission to the Utes under charge of the Rev. M. J. Hersey is located. The little settlement of Atchee has a population of some seventy-five souls, almost exclusively railroad people. On these journeys into the Uintah country, Bishop Spalding was accustomed to stop at Atchee and hold a service—the only religious ministrations the little settlement ever had. A touching incident occurred on the Sun-

day after the bishop's sudden death. Mrs. John Boulter, who often reads the service of the Church, asked the people of the settlement to assemble, and without a minister or an address of any kind, these people held a memorial service to the loved bishop, reciting in unison the prayers of the Church.



IN the district of Western Nebraska we have at Kearney a new hospital opened by Bishop Beecher on March 1, 1912. The first graduating exercises of its training-school were held at the end of its third year. At this time five young women, all from Nebraska, received their diplomas as nurses. The hospital is doing admirable work and has an increasingly hopeful future.



BISHOP BEECHER AND THE GRADUATING CLASS AT THE KEARNEY HOSPITAL

ONE of the workers on the Oneida Reservation, Wisconsin, writes concerning the death of a faithful Indian interpreter, saying: "The Reservation is saddened by the death of our interpreter, Brigman Cornelius. He has held his position for, I think, ten years."

The same letter tells also of a merited honor which has been paid to another fine type of Christian Indian, Nancy Cornelius, a cousin of the interpreter above mentioned, who was the first American Indian to become a graduate nurse. She died recently, and the Indian Training Association has placed a stone on her grave and a bronze tablet in the vestibule of the church with a suitable inscription.

THE sad news comes to us by a recent letter that Mr. F. C. Cooper, one of the faculty of St. John's University, Shanghai, who has been in London on his furlough, is seriously ill, and that his disease is diagnosed as of a cancerous nature. In October he was attacked with what seemed to be lumbago. For some time the character of the disease was not discovered, but it has now been established. In the opinion of the experts a successful operation will be impossible. Mr. Cooper is at Christ's Hospital, West Horsham, Sussex, and Mrs. Cooper is with him.

This will be a sincere grief to our entire China mission, and especially to the people at Shanghai. Mr. Cooper was appointed in 1895 and has been continuously on the faculty of St. John's, where his ability and devotion have been increasingly felt. The prayers of the Church will surely be made for him, his family, and for the work to which he devoted his life.

IN the four Presbyterian missions in Korea, there are at the present time 205 native students in training for the ministry, an increase of 50 per cent. over two years ago.

THE Rev. Paul R. R. Reinhardt at Fajardo, Porto Rico, and the Rev. Samuel Sutcliffe at San Juan, have recently organized in their parishes patrols of Boy Scouts. Those at Fajardo have just had an unusual opportunity to prove their earnestness. Incendiaries have been busy all over the island lately, and among the disasters has been the burning of the town of Maguabo, fifteen miles from Fajardo. The Boy Scouts, with Mr. Reinhardt, at once solicited aid for the homeless, and made up 125 large bags of supplies—enough to last each family two days. These they distributed to the people themselves.

### NEW CHINA FUND NOTES

THE Wednesday Morning Bible Class of New York City, a class composed of young women, has already contributed \$6,200 toward the erection of the woman's wing of the Church General Hospital of Wuchang. In February they added \$3,000 to their gift, largely the result of a concert given in the interest of this hospital. This class has undertaken most earnestly and enthusiastically this splendid work. The money they have raised is sufficient to build the entire wing and partially equip it. The gift is a memorial of Miss Margaret L. Roosevelt, a former member of the class.

THE Children's Ward has been given at a cost of \$1,300 in addition to the above, as part of the memorial to Miss Roosevelt. There is nothing in China more appealing than the needs of the suffering children. There is no sweeter ministry than the work of ministering to them. This will be a blessed memorial.

A LAYMAN in the city of New York has made a contribution of \$500 to the New-China Fund.

A NEW edition of Pamphlet 202, "New China and the Church," is just being issued. It is entitled "Investments in China," and may be had upon application to the Reverend Arthur M. Sherman, 281 Fourth Avenue, New York City.

# LIVES THAT HAVE HELPED

## VII. A CHRISTIAN CIVILIZER

### *I. A Mission on a Mountain-top*

WHEN a traveler, journeying through the mountains of Northern Luzon, comes upon the Mission of St. Mary the Virgin at Sagada he is indeed filled with surprise. He has been travelling for days over the roughest kind of mountain trails; he has stopped at the most primitive kind of resting-places and accepted with thanks the most rudimentary kind of fare. Upon his arrival at Sagada he sees that civilization has been at work. He finds that there is a different look about the Igorots. He cannot fail to notice that they are living under better conditions and are apparently a much more decent set of people than any of the other Igorots he has seen.

He comes into the Mission, and of

course makes his headquarters at the house of the priest-in-charge. Here he receives a most comfortable welcome and usually exclaims: "This is the most home-like place I've struck since I left the States." By and by he goes out for a walk to see what "they" are doing in the Mission. A building is in progress on a level plaza (which, like all level places in the Mission was formerly a hill-top) and he sees the plan of a large and solid structure which is slowly rising to be the permanent Church of St. Mary the Virgin. Here are Igorots working as masons, Igorots working at the forge. Igorots are working in the carpenter's shop and Igorots are quarrying the stone. "Dear me!" he observes, "These mountain people seem to be more industrious than I had supposed." He goes on a bit further



CUTTING THE STONE FOR THE NEW CHURCH.

to see the workshops. There is a printing-press, where three or four Igorot lads are doing some first-class work for a customer in Manila. There is an engine which is run by Igorot boys for four or five hours every night to supply the whole Mission with electric light, and there is furniture which is produced by other boys, and there is also the Igorot Exchange where one is able to procure most of the necessities of living. He visits the schools, both in Sagada and at two out-stations, and finds more than a hundred children getting education and training. He takes a trip to the sawmill, where perhaps fifty Igorots are employed every day.

He attends the service in Church. On a workday there will be eighty or so in attendance, while on any Sunday morning he sees the temporary building full. In fact, he finds numbers of Igorots trying in vain to get standing-room in the porch, for the Church is literally full to overflowing.

It is hard for him to believe that this devoted congregation of Christian people has grown up since 1904, when the Rev. John A. Staunton, Jr., was sent by Bishop Brent to preach the Gospel to these Igorots—a people who took pride in the descriptive nickname of head-hunters! And hard, also, it is for any one to believe that only ten years ago the material mission in this place consisted of a 12x12 goat-hut which was made to do duty for the Stauntons' dwelling-house, day-school, dispensary and church!

If this traveller should by any chance be acquainted with the Malay methods of progress (which are most incredibly slow) or with the length of time required to bring any project to fulfilment in this mountainous region, he will wonder all the more at the many visible results which face him, and he will question again: "How can these things be?"

The answer is simply that these things exist because one man has had

the grace to stay at his post and preach the Cross, and has given himself to the work of uplifting these mountain people. Difficulties have been met—and surmounted; apparent impossibilities have been conquered only by ardent perseverance, the patience that has endured and the faith that has been able to wait.

## II. *The Motive Power*

The old English word "parson"—now so seldom heard—is a form of "person," and came into use in the days when the parish priest was "*the person*" of his community. The missionary whom we are about to describe is certainly "*the person*" among the Igorots. He is fifty years of age, rugged and sturdy, his whole appearance bespeaking a virile courage, whether you find him in cassock and biretta at the door of the church or in khaki riding-clothes superintending the day's work. Though the son and grandson of clergymen it was not his original intention to enter the ministry. He had graduated as a mining engineer, when, in the course of a mission, the profound conviction came to him that he should offer for the priesthood. A period of missionary work under Bishop Talbot in Idaho, a curacy in a New York church, followed by service as rector of churches in Cleveland, Ohio, and Springfield, Mass., gave a variety of experience which was to prove most useful.

The acquiring of the Philippine Islands after the war with Spain opened up a great responsibility for the Church, and when casting about for men able to meet it, the late Bishop Potter chose the subject of this sketch, convinced that his resourceful vigor and earnest zeal qualified him for work in a land whose requirements were still uncharted and whose future could not be foreseen.

Therefore in 1901 John Staunton was appointed to this work. With him went his splendid helpmeet. Her train-

ing as a graduate nurse, her robust strength of mind and body, her splendid store of cheerfulness, her balanced judgment and frank enjoyment of life, have combined to reinforce tremendously, in all these years, the work of her virile husband.

A friend says of Mrs. Staunton, "She hasn't any regular work in the mission—none at all, except teaching the girls how to sew and make lace, the boys how to cook, do the housework and garden; the treatment of all the sick people and animals in an enormous mission; the keeping of her own house with skill and energy on a remote mountain top; the entertainment of all expected and unexpected guests in a place where hospitality is enjoyed by scores; to be the general adviser in the councils of natives and whites alike, and to adopt and care for the needy orphans.

"Being thus free from care she is always ready to volunteer for trips over the trails, sometimes occupying five or ten days, to relieve suffering and to carry the Message. For days she may not see a white man; she will eat and sleep in native houses; sometimes wading rivers when the bridges are gone, and again collecting natives to repair breaks in the roads. This is part of the fun that she gets out of being a missionary's wife."

### III. Laying the Foundation

With the first band of missionaries



For seven years "dwelling-house, day-school, dispensary and church."



In the printing office: the missionary is seen in the background.

sent to the Philippines went these two. After a short time in Manila they offered themselves for work among the aboriginal people of the mountains, who were practically blank heathen, for whom very little had been done by the Roman Church when it was dominant in the Islands. Many problems, however, required study. The Roman Catholics, after 400 years, claimed 6,000,000 out of the 7,000,000 Filipinos as members of that Church. It was desirable to know just what had been accomplished among the people and how far it was possible to cooperate with the form of Christianity already existing. There were innumerable questions and very few answers to any of them.

With characteristic directness John Staunton decided to find his answers for himself by personal, first-hand investigation. He communicated with the Board, asking temporary release from ecclesiastical work, that he might apply for a position under the government. This was granted, and he was appointed a supervisor of the public schools. This pioneer work was enormously difficult, requiring constant travel in the roughest sort of country. One went through bogs which were politely called "royal highways." They were bottomless pits of reeking ooze during the months of rain, or equally

forbidding stretches of superheated dust in the dry season. One ate and slept as best he might.

The people were not yet reconciled to American domination, and there was always personal danger, but the supervisor of education went his way. Gradually, by his personal force and his official position, he disarmed suspicion and came into intimate contact with the life of the people. From his teachers and scholars, the hosts who entertained him, the porters who carried his luggage, the casual wayfarer met upon the road, he achieved a luminous insight into the country and its people.

The island of Cebu was the seat of his labors. Here, while Mrs. Staunton organized and superintended the high school in the provincial capital, her husband went his rounds on pony or on foot, or sometimes in the precarious little two-wheeled *carrmata*. One journey of 500 miles he made alone in an open sailboat. Intent upon his prime object of learning the Malay, and how he acts and reacts under various conditions, he was storing up much valuable information. Instead of adopting a program and trying to fit the Filipino into it, he chose to let the study of the man decide the program.

These months were without doubt the key to his future success. By the time that Bishop Brent arrived and selected the Igorot country as a special sphere of work, John Staunton had pretty well made up his mind as to what he proposed to do. His first work among the Igorots was at Baguio, in Benguet Province. This, however, was rapidly becoming the summer capital of the Islands and the white population was creating changed conditions. It could not long be an effective center of native work. Therefore he took his journey into the interior, and fixed upon Sagada in the Province of Bontoc, six days' journey north of Baguio.

#### IV. Sagada and Its Service

At Sagada the trails from sixteen villages converge, furnishing an opportunity of reaching 10,000 Igorots, and the natives of the region were particularly eager to have Americans come among them. This was not primarily from a religious motive, but because they desired to be taught the arts of civilization.

The first friend made by this man with a genius for friendship, was a Spaniard, named Señor Jaime Masferre, who owned a coffee *rancheria* near Sagada, where he offered hospitality to the two missionaries when they arrived. This man was destined to become the right hand of the missionary in his future work. Such a counselor and helper was invaluable. A little later the one-story grass hut, mentioned above, divided by partitions of woven reeds, became and remained for seven years the Staunton's residence — and also schoolhouse, dormitory, guest-house, dispensary and hospital; and at the very beginning, the church as well.

The Igorots of the Sagada District are naked, brown, head-hunting, trial-marriage Malays, living in villages of a hundred or more grass huts, with earthen floors and no windows. There is little distinction between rich and poor, for all wear a costume varying from nothing at all to anything they can get. All work in the sweet potato patches and rice-paddies, and journey to and from the mountains for firewood. Living from 5,000 to 6,000 feet above the sea-level, the climate is bracing, and often cold; the soil is poor and the agricultural conditions difficult.

Such religious ideals as these people possessed were chiefly embodied in "*anitos*"—the spirits of their dead, potent chiefly for evil—and their great religious observances were *canyaos* (feasts), sometimes small family af-



A SUNDAY CONGREGATION LEAVING THE OLD CHURCH.

fairs, sometimes huge orgies including many villages.

To such as these did the mission upon the mountain-top become a beacon of light and leading. It was the purpose to establish here a permanent missionary colony, one of the chain which Bishop Brent hoped might cover the Igorot territory. It was to be *catholic*, in the broad sense of that word, in that it proposed to minister to no one faction of the people, but to attract and serve whole communities. Bishop White, working under the C. M. S. in Carpentaria, Australia, a low Churchman of reputation, in a recent article in his diocesan paper describes a Lenten service which he attended in Sagada. He speaks of it as being the most catholic he had ever seen; "all jumbled up together were bishops, priests, and deacons; Japanese, Spaniards, Jews, Filipinos, Igorots, Englishmen, Americans; men, women, and children; barefoot and shod, naked and clothed, employers and laborers, heathen and Christians

—and all alike impressed with the due solemnity and joy of being in the house and presence of God."

At no place more than at Sagada are we manifestly all of one body, the Church; at no place have we more manifestly our own peculiar functions in that body. The sacristan, the catechists, the teachers, the nurses, the foremen, all look to their *padre* for direction and guidance; but in the performance of the details of their offices their authority is rigidly respected and upheld, and they are left to work out their plans along lines pleasing to them and to their people. The Malay has a great fund of native ingenuity and self-reliance. This encourages him to develop it, and turn it to the service of the Lord. It is dangerous, and may result in minor disasters, but it keeps up the interest, saves untold vexations, weariness, and disappointment to the missionaries; and is necessary if the Church is ever to take root deep enough in the land for the birds of the air to build in its branches.



"Coasting" where there is no snow.

But perhaps the contribution which most immediately impresses the visitor is that made to the physical and mental life and development of the people. It is the missionary's conviction that our Lord comes to men "that they may have life and have it more abundantly." Therefore, we find the ministry to disease now so developed that there is a large, well-equipped, modern hospital. There are the good schools at the central stations and smaller ones outside, and there is the constant training of the hand and the eye in manual occupations.

With what hardship all this has been achieved can scarcely be realized, even though one remembers that the site of this mission is many days' journey from the coast, over steep and narrow trails, up which—during all the earlier years—every pound of supplies or equipment had to be carried on the shoulders of men. To an amazing extent the mission has been made to aid in its own development. Sawmills, stone-quarries, lime-kilns, road material and bricks, have reinforced the work done by engines, dynamos, telephones and printing-presses. Masons, carpenters and builders, blacksmiths and tailors, printers and farmers have been produced out of the human material at hand. The missionary has had the genius for

awakening interest and enlisting aid. The result has been a compound of many acres of unfertile mountain land, covered with large permanent comfortable buildings erected by native workmen, of materials from its own quarries and mills; the different parts connected by paths made from the refuse of the stone quarries, and lighted by electricity from its own water supply. In its schools 150 children are being educated—two hours of the day with their books, and the rest of the time by manual occupation. The various enterprises of the mission give employment to thousands of Igorots each year, with wages carefully adjusted to the grade of labor required. The aim of the mission is to be ready to give the Igorot a fair wage the minute his work is finished; to furnish him the things he needs at cost price, and to purchase any surplus produce he may wish to sell. To make all this as nearly as possible profitable or self-sustaining in a country of resources as meagre as Sagada, and in such a way that the whole populace shall be constantly helped and improved, is the industrial aim of the mission. It has brought the native to believe the Church is not only the place of worship and of religious instruction, but is also his wise, strong Mother, who helps him develop himself, stimulating him when he lags, and fairly and consistently rewarding him when he "makes good."

In one year, what is the growth in numbers of the Sagada Mission? The year just passed shows the report of 153 baptisms; 165 confirmations; 484 different persons receiving the Holy Communion; 4,200 sick attended to at the dispensary or at their homes; upward of 700 public services in the church; and a total of 1,516 baptized at the Mission since it was opened in 1904.

Does this sound like work that is worth while?





A TYPICAL IGOROT HOME

## “A CHRISTIAN CIVILIZER” IN CLASS WORK

### PREPARATION FOR THE LESSON

**A**S material on this lesson send to the Literature Department, 281 Fourth Avenue, for leaflet No. 407, “The Cross, the Flag and the Church,” which will give general information on our Mission in the Philippines. Also in recent copies of the *SPIRIT OF MISSIONS* and in the *Missionary Magazine of the Young Churchman* will be found articles dealing with Sagada. Also consult the latest report of Bishop Brent.

In any public library may be found many interesting and delightful books upon the Philippines, such of Worcester’s “The Philippines: Past and Present” and Atkinson’s “The Philippine Islands.” If you can find a book entitled “The Bontoc Igorot” by Prof. A. E. Jenks of the Department of the Interior, it would give you abundant material, and striking pictures of some of the very people who belong to our mission in the Philippines.

### THE FIRST FIVE MINUTES

Perhaps your best point of contact will be to ask how many ever heard of George Dewey and what he accomplished. Show how the battle of Manila Bay forced the United States into taking over the Philippines. Then find out how many have heard of Bishop Brent, and tell them something about him, explaining the high place he holds, not only in the Church but in the nation, so that he has been called “the foremost American in the Far East.” A map and some description of the physical characteristics of the Philippine Islands will be helpful.

### TEACHING THE LESSON

#### I. The Mission on a Mountain-top.

1. If you were traveling through Northern Luzon, where would you prefer to spend the night? Why?
2. Tell something of the things you would see.
3. What is a head-hunter?\*
4. How many things can be done in a 12 x 12 house?

#### II. The Motive Power.

1. What does the word “parson” mean?
2. Who is “the person” in Sagada?
3. Who is the *other* person?
4. Tell something about this second person and her occupations.

#### III. Laying the Foundation.

1. What was the prevailing form of Christianity in the Philippines?
2. Why did our missionaries go there?
3. Who was one of the first sent?
4. How did he prepare for his work.

#### IV. Sagada and Its Service.

1. Why was Sagada chosen as the central mission?
2. What are the Igorots like?
3. Describe a service in Sagada.
4. How do the natives assist?
5. What has been accomplished in ten years?

\*For unknown generations these people have been fierce head-hunters, cutting off and bringing home in triumph the heads of slain enemies and decorating their homes with the skulls. Perhaps in the beginning they did this merely to make sure that the enemy was dead, but after a time it came to be a matter of pride, then of conscience and religion. The man with the most trophies of this sort was honored among his fellow-men and smiled upon by the women. This practice was encouraged by the Spaniards as a means of exterminating their enemies, but it has of course been put down under American rule, though perhaps now and then some of the old men may steal away and “take a head” on the sly.

# THE LITERATURE OF MISSIONS

## BOOK REVIEWS

**Australia's Greatest Need.** Rev. J. W. S. Tomlin, M.A. Published by the Society for the Propagation of the Gospel, 15 Tufton Street, Westminster, S.W., London, England. Price 50 cents.

This is one of those admirable missionary books put forth by the S. P. G. We know of nothing elsewhere just like them—well-written, attractive, excellently illustrated, and accurate and complete in their information. This book is the story of missions in Australia and the neighboring Island of New Guinea. It will be a revelation to those who have not yet realized how truly Australia's greatest need is the story of the Gospel, and what is being done to meet it. Incidentally, how many know that the Commonwealth of Australia has actually 400 more square miles than the entire United States, exclusive of Alaska? The outline of Australia superimposed upon our republic is among the striking features of the book.

**Christian Missions in Madagascar.** E. O. McMahon. Published by the Society for the Propagation of the Gospel, 15 Tufton Street, Westminster, S.W., London, England. Price 50 cents.

This book, of the same character and source as the preceding, is much more exhaustive, and deals with the Christian story of Madagascar from the earliest beginnings. While the main emphasis is upon the Anglican missions in Madagascar, the work of other Christians is also treated, and there is, in particular, a striking chapter upon comity in missions. The book will prove illuminating and interesting to those who read it.

**In Peace and War in Japan.** Rev. Herbert Moore, M.A. Published by the Society for the Propagation of the Gospel, 15 Tufton Street, Westminster, S.W., London, England.

This story by the rector of Acton, Cheshire, gives the experiences of a Japanese boy through his contact with missionaries, during the stirring times of the war between Japan and Russia, in which the hero bore a part. Its descriptions and illustrations, together with the life interest developed by the story, make it a useful missionary book for children and young people—especially boys.

**The Archbishop's Test.** E. M. Green. Published by E. P. Dutton & Company, New York. Price \$1.00 net.

This is distinctly a book written with a purpose, and contains much material for thought. A very simple idea underlies the story—that an abandonment of all institutional efforts and a return to the simple

observances of Christian life as set forth in the Prayer Book would correct many of the present difficulties and make for larger righteousness. The Archbishop in the story has the daring to direct all his clergy to disband their guilds and societies, to cease doing by organization what ought to be done by every member of the Church, and to vitalize the spiritual life of each member by developing the parochial life on the plan of the Prayer Book. The results which follow—in the book—are most remarkable. Perhaps they will not be to all readers thoroughly convincing. But that the book deals with an important question and touches a vital point in our Church life is beyond dispute.

## LITERARY NOTES

The Macmillan Company, 64-66 Fifth Avenue, New York, puts forth two volumes by Dean Hodges. The first, "The Cross and Passion," is a series of addresses on the Seven Last Words of Our Lord. In these Dean Hodges is at his very best. Lay-readers or young clergymen looking for satisfactory addresses to read at the Three Hours' Service can find nothing better than these. The price is \$1.00.

The second volume is entitled "Faith and Social Service," and is a reprint of eight lectures delivered by Dean Hodges before the Lowell Institute, dealing with social questions under the titles: Indifference, Doubt, Poverty, Labor, Moral Reform, The City, and The Divided Church. The price is \$1.25.

Longmans, Green and Company, Fourth Avenue and Thirtieth Street, New York, put forth a book, "The Christian Year—Its Purpose and Its History," by the Rev. Walker Gwynne, D.D., who is well known for his contributions to the educational literature of the Church. Dr. Gwynne deals with his subject both historically and doctrinally, and brings out many facts which are altogether too little known. Price, 75 cents net.

The Church Literature Press publishes a little volume of fifty pages by the Rev. Dr. Anstice, Secretary of the House of Deputies in General Convention, entitled "What Every Warden and Vestryman Should Know." It is small enough to slip into the pocket of any vestryman, and if each possessed it and carried in his pocket for a little while his service would be of much greater value than is sometimes the case. Price, 30 cents, net.

## EDUCATIONAL NOTES

SO far it looks as if the attendance at the summer conferences is going to be larger than ever before. We hope that this will be so, since experience has shown that leaders who have attended them have always gone back to their work with tremendously increased enthusiasm and power.

The conferences in which we are especially interested are as follows:

The First Province Conference at Cambridge, from June 24th to July 8th.

The Conference of the Province of New York and New Jersey at Geneva, New York, July 3rd to 10th.

Then there are the conferences of the Missionary Education Movement, as follows:

Blue Ridge, N. C. . . . June 25 to July 4  
Silver Bay, N. Y. . . . July 9 to July 18  
Ocean Park, Me. . . . July 22 to July 30  
Asilomar, Cal. . . . . July 2 to July 11  
Estes Park, Colo. . . . July 16 to July 25  
Lake Geneva, Wis. . . . Aug. 6 to Aug. 15

Dr. Burluson hopes to attend those at Asilomar and Estes Park. Miss Matthews, Educational Secretary of the Diocese of Southern Ohio, is one of those who will be on the teaching staff at Lake Geneva. Miss Grace Lindley expects to be at Blue Ridge, and we hope that there will be some good representative leaders at Ocean Park.

Within the next few days the Educational Secretary, who has been appointed Dean of Adult Mission Study at Silver Bay, will have a completed list of the courses to be offered. The sooner one starts thinking about these things the better, as very often when consultation about work is left until the last moment the students make mistakes and get into the wrong classes.

OUR library needs the last edition of the "Encyclopedia Britannica." Our resources do not warrant purchasing one. If, however, any one who reads these lines knows of one which might be given to the Board, we should be glad to hear of it.

SHORTLY after Easter we are going to try something new. There has been an insistent demand for a long time from those who desired to rent stereopticon lanterns. The problem which has always confronted us has been that of the return journey. We can pack a lantern for the outward journey without difficulty, but it is very doubtful whether the renters will be sufficiently careful to get it back to us without damage. However, we are going to start in a small way and rent in and around New York at \$2.00 for each time.

THE Game of Home which was announced in the February number of THE SPIRIT OF MISSIONS has proved a great success. If the reader has not heard of it, and is looking for a game which will not only amuse but educate the children in things missionary, he is strongly advised to communicate with us.

IT is significant of the new day which has dawned upon China that there appears in the Chinese language a magazine called "Nu To Pau" or the *Woman's Messenger*. Formed somewhat upon the plan of the large periodicals published for women in America, it has its original articles, translations, serial stories, mother's and children's departments, etc. The editor, Miss Laura M. White, is an American who has spent twenty years of her life in China, and has become convinced that the time is ripe for reaching its women through journalism.

# ANNOUNCEMENTS CONCERNING THE MISSIONARIES

## Anking

Mr. and Mrs. William McCarthy left on regular furlough, February 5th, for London via Siberia.

## Hankow

Dr. and Mrs. John MacWillie left China on regular furlough February 20th on the S.S. *Mongolia*.

## Porto Rico

On January 26th the Rev. Enrique Cuervos was ordered Deacon, and on the same date the Rev. John F. Droste was advanced to the priesthood.

Rev. F. A. Warden, returning to Porto

Rico, sailed from New York on the S.S. *Coamo*, March 6th.

## Shanghai

Miss Catherine Fullerton left on the S.S. *Tenyo Maru*, January 29th, on regular furlough.

Rev. C. F. MacRae, leaving his station on regular furlough, January 22nd, per S.S. *Manchuria*, reached New York February 19th.

## Tokyo

Miss Bessie Mead arrived in Japan January 27th, having left for the field on January 9th.

## MISSIONARY SPEAKERS

**F**OR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

### Church Missions House Staff

The President and Secretaries of the Board are always ready to consider and, so far as possible, respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

### Secretaries of Provinces

I. Rev. G. W. Davenport, 984 Beacon Street, Newton Center, Mass.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner Fifteenth and H Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. \_\_\_\_\_

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, Sr., 211 W. Market Street, Warrensburg, Mo.

VIII. Rt. Rev. G. C. Hunting (acting), Reno, Nev.

### Alaska

Rev. C. E. Betticher, Jr.  
Miss O. D. Clark.  
Rev. J. W. Chapman.

### China

Rev. Arthur M. Sherman.

### HANKOW

Miss S. H. Higgins.  
Deaconess E. L. Ridgely.

### SHANGHAI

Dr. W. H. Jefferys.

### Japan

### KYOTO

Rev. Isaac Dooman.

### Liberia

Miss S. E. Conway.

### Work Among Indians

Mrs. Baird Sumner Cooper, of Wyoming. Address, The Covington, West Philadelphia.

### Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va. Rev. Giles Cooke, Matthews Court House, Va. Mr. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.: Rev. A. B. Hunter, Raleigh, N. C.

# THE WOMAN'S AUXILIARY

## TO THE BOARD OF MISSIONS

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### MR. BETTICHER ON ALASKA

#### AS ILLUSTRATED BY ST. MATTHEW'S, FAIRBANKS

Mr. Betticher was our invited speaker at the March Conference. He brought a note of cheer and encouragement into the meeting by his admonitions to the members not to worry about the Emergency Fund. He said that his experience had taught him that work in Alaska could not have gone on at all without the help of the women of the Church, not only with regard to the money that they contributed, but in the fact that the greater part of the work there is being done by women. Indeed, he did not purpose to tell how much had been accomplished, because if he did, the women might think they had accomplished enough! He trusted that they would not lose interest, for the work of the Woman's Auxiliary should take precedence of everything else, because it is so well worth doing. We give here in part what he said of the Mission:

ALASKA,—the very name (Great Country) must show that there is plenty of room to spread out, with many untried fields, and there are but six priests under Bishop Rowe. It stands to reason, therefore, that the crowning work is being done by women, and out of twenty-two of these women workers, nine are supported by the United Offering. Then there are various organizations which take special care of nurses and teachers in whom they are interested, as, for instance, Miss Bolster, the nurse who is provided for by the Guild of St. Barnabas, and Miss Graves, who has been supported by the Alumnae of St. Timothy's School, Catonsville. So the women of the Church may be said to have a primary interest in the Alaskan work.

The work at Fairbanks is about equally divided between white people and Indians,—the nearest clergyman being some four hundred and fifty miles distant. The parish has grown rapidly, and this is largely because the people at home have been willing to keep pace. When a missionary society is not able to keep up with its representatives, it is a hopeful sign, and

this has been so in Alaska. Of course there are many situations which can simply be held down until the necessary workers can be sent out to take charge of and develop the work. Sometimes it is hard to decide which thing you will shirk next,—for you do not have to decide what you will *do* next—there are so many things.

There are two men now on the Tanana, Mr. Lumpkin, and Mr. Madara, and this week the Auxiliary should especially remember Mr. Madara in their prayers, because this is about the time that he is to be ordained a deacon. The Indians from the villages for many miles around will come to this ceremony—every village will be represented; Mr. Lumpkin and many of the people from Fairbanks will be there, and those of us who are at home should remember our missionary at this important time in his life.

At Fairbanks Mr. Lumpkin now has charge of the editing of *The Alaskan Churchman*. He is peculiarly fitted for this part of his work, for he was editor of the diocesan paper in his home diocese of South Carolina.

Another feature of the work which

is of incalculable value is the supply of reading matter to St. Matthew's Reading-Room at Fairbanks, through the Church Periodical Club. Many a man is saved from losing his reason by the opportunity thus furnished him to refresh himself mentally. Thirty-five thousand magazines a year are given away from the reading-room. Within a hundred miles of Fairbanks there is not a single cabin that has not had a bundle of magazines from the reading-room. A lady in Washington recently had a letter from a man who had gone four hundred miles off into the woods, and, in looking over his package of magazines, had come across one with her name on it, and he was so grateful for the mental food provided, that he wrote to tell her that she was doing better work than she could possibly realize in sending her magazines to such men as himself.

Then the Hospital Fair last year provided for "the woodpile." The money from that fair amounted to \$2,500. And when the woodpile is provided for in Alaska, a great load is lifted from the shoulders of the householder. There is a story of some Indians who were in the habit of providing wood for the mission, and they said that sometime they would like to split and pile five cords of wood and leave it behind the mission and never use it, so that if they should be caught in the woods at any time, the missionary could look out from the window and know that she would not suffer from cold because of their absence. So the fair puts the same feeling into the missionaries at Fairbanks. Fifteen hundred packages were opened by the mission priest last summer. He insisted upon being allowed to open all of them himself, and Mrs. Love stood guard in his absences over the arrivals as they came, and permitted no one else to open them. A committee of four women helped by pricing the different articles as they were distributed to the different booths for sale at the

fair. All this could not have been done but for the generosity of the people at home who sent the various packages,—and the interest was so widespread and so real that the result was this splendid sum.

The first baby born in this hospital at Fairbanks is a small boy who is now one of the two leaders in the choir of the Cathedral of St. John the Divine, New York. He has just been moved up to twelfth place in a school of thirty-nine, and when he reaches fifth place, he is to have a dollar to spend in any way he pleases.

It is impossible to deal with the missionary problem in the same way that it is handled here at home. One cannot reach many of the parents—many are godless in the refined sense of the term—they know too much to go to church. And yet they are quick to take advantage of the benefits and offices of the Church in time of trouble, though they fail to realize their responsibility, when it comes to supporting the work. Still they meet their apportionment, which is not large—and it was necessary to make them see that, in doing so, they were simply paying for heating and lighting the church and such incidental expenses as are needed for the general upkeep, the salaries of the workers being paid by the people at home. From a congregation with about fifty communicants there came an offering of about one hundred dollars. The Woman's Auxiliary also have given perhaps \$150 for the United Offering.

The children themselves did the work of raising the Sunday-school offering. Of course a large part of it came from an entertainment which was made the social event of the season. Every child had some part in it, the tickets cost fifty cents, first-comers had the preference in seats, the entertainment started on time, and, as a result, there was a packed house. Every one came to see the child in whom he or she was especially inter-

ested do the part assigned, and of course interest was widespread and the excitement was great.

Then the mothers helped. The children were allowed to do chores, and were paid in accordance with what they did. For instance, two boys kept the wood supply going,—split it, carried it into the house and piled it, and swept up and tidied around afterwards. For this they received a dollar toward their Lenten offering.

Then the scheme of having tin cans rather than pasteboard boxes appealed to them. To a Westerner the clink of coin against tin means business. So they were told that if they would behave quietly and properly in church for fifty-one Sundays of the year, they would be permitted to make just as much noise as they pleased on the fifty-second Sunday. Each class was allowed to shake its cans for a few seconds, and the judges were to decide which class made the most noise. They assured me that the primary class took the prize for noise. And of course when the whole school received the signal to shake the cans together, the noise was deafening and the unfor-

tunate signaller was obliged to stop his ears.

There is not a more lovable group anywhere than these same noisy little Alaskans!

Finally, the watchword for Alaska is Progress. Among the Indians the work has not perhaps moved as quickly as we desire, but the workers are happy, and the health of most of them is excellent. Indeed, it is a healthy climate, if certain precautions are observed and a definite mode of living is followed.

The Indians are responsive,—pathetically so. Many of you have heard the story of the little girl who baptized the dying baby,—she being the only one who knew how to read and with a clear idea of what the service meant. And then there is the story of the poor old Indian woman, who had actually broken her back, and yet painfully dragged herself seven and a half miles to be present when the missionary held a service.

Such a work as this going on in Alaska surely claims the prayers and thought and gifts of all Church people.

## METHODS OF LENT

OUR April SPIRIT OF MISSIONS comes to us just as Lent is closing and the Easter joy is dawning upon us. That joy will surely be brighter if we learn somewhat of how the branches of the Auxiliary have been employing their Lent.

In a North Carolina parish branch forty copies of "Studies in the Gospel Revelation" were ordered to be studied during Advent, the classes being conducted by the Rector, and in Lent they were to study again.

The President of the Michigan City branch sent to the members in that diocese a call which we hope has met with an earnest response. From it we quote:

On page 67 of the January number of THE SPIRIT OF MISSIONS are given the apportionments and the amounts received up to the time of the Board meeting. Michigan City is apportioned \$2,444, and up to December 1st, 1914, \$85.25 had been paid on that apportionment. Can we, as Auxiliary women, by our sacrifices, offer to God at Easter time a gift for General Missions? This will apply on our parish apportionment. This doesn't mean neglecting our other pledges, for would that really be giving?

I hope each Auxiliary member will have the Mid-day Prayer Card, No. 945, issued by the Literature Department, Church Missions House, 281 Fourth Avenue. Let us prove that we belong to the Church Militant, and let noon of each day during Lent find the Auxiliary on its knees, using the prayer card.

Let us have some special time during Lent to study the "Social Aspects of

Foreign Missions." On page 54 of the January SPIRIT OF MISSIONS is some reference to material for Lenten study on the "Social Aspects." When we, as Auxiliary women, get the vision that "the field is the world," there is nothing we can not accomplish. Christ transforms, not reforms, transforms from the inside out. He comes, bringing many gifts. His hands are filled with gifts and blessing.

For two years the Pittsburgh Branch of the Auxiliary has made a Lenten missionary plan. In February, 1914, they printed and sent throughout the diocese 2,500 copies of a paper to put into action the inspiration gained by a quiet morning conducted by Bishop Lloyd. At this service some three hundred were present, although the snow was deep and the day very cold.

The leaflet prepared was primarily intended to reach the scattered, weak places, but as soon as it became known, the greatest interest and enthusiasm were exhibited in almost every parish, and the clergy heartily endorsed the plan, and the people seemed to have been waiting for definite suggestions to be laid before them. In some parishes copies were mailed to each woman. In other places a copy was given to the members of the Auxiliary only.

The president confessed herself amazed at the interest shown and the requests for more copies coming from places which felt themselves to be insufficiently provided for. In making out this plan she chose the fields to be studied with reference to interest already aroused in the diocese, so having something to build upon, and as the requests for literature came in, she felt the possibility to be growing and sent to each parish a sample set of leaflets, suggesting that fifteen minutes each week be given to study of the field.

As a result of the first year's experience, the president says:

We learned many things through this method; we found that we could work together and that it was an economical plan

for all to concentrate on one field at one time. Our interest was stimulated and our knowledge enlarged. The small parish found it had a part to fulfil, as well as the large parish. Individuals cut off from active work found they could help with money gifts, and all, rich and poor, sick and well, could share the privilege of praying together for the mission fields of the world.

This year, because of the disturbed condition of the world, the call is most urgent, for in many missions gifts have fallen off while the work goes on, but we feel that the Woman's Auxiliary of the Diocese of Pittsburgh stands ready to meet these greater needs with a ready and bountiful response. The missions have been carefully selected and we can truthfully say that each is carrying on a splendid work.

The Lenten season was divided into six periods, the first of ten days, the others of a week each, the different periods being devoted to different fields, thus:

First period, Feb. 17-28, Alaska, Bishop Rowe; second period, Feb. 28-March 7, St. Mark's Hospital, Salt Lake City, Utah, Bishop Jones; third period, March 7-14, The Mountain People of the South, Bishops Horner and Randolph; fourth period, March 14-21, American Indians, Bishops Jones and Atwood; fifth period, March 21-28, colored work, Bishop Cheshire; sixth period, March 28-April 4, Mountain Hospital at Sewanee, China, Japan, Wyoming, St. Margaret's Memorial Hospital.

Under each heading was given a brief account of the work, its needs, and a prayer, as, for example, under Utah:

St. Mark's Hospital, Salt Lake City, Utah,  
Bishop Jones:

This institution, founded over forty years ago, still holds its high position because of the fine reputation of the staff, the skill of the nurses and the Christian spirit of the hospital. There are thirty-nine nurses in the training-school and an average of over a hundred patients a day. The little chapel is filled at both the week day and Sunday services.

Very dear to the heart of the late Bishop Spalding was this institution, which shows so clearly the spirit of sympathy and helpfulness with which the Church must try to meet the problem of Utah. Bishop Spalding embodied his whole attitude towards this missionary district in the thought, "We are just directing a little stream of truth against the granite rock



of Mormon prejudice, having faith that constant dropping does wear away stone.

NEEDS: (Here was given a detailed list of the supplies of which the hospital has need.)

#### A PRAYER FOR UTAH

Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants in the Missionary District of Utah; and, that they may obtain their petitions, make them to ask such things as shall in all wisdom and charity please Thee; through Jesus Christ our Lord. *Amen.*

The leaflet closes with a few practical suggestions as to prayers, literature, places to which articles may be sent, packing, valuation, our ambition, addresses, money.

#### OUR AMBITION.

Honest valuation—fair to ourselves and to the recipients. Practical contributions that actually fill needs, efficient handling of materials.

## THE MARCH CONFERENCE

THE Service preceding the March conference was a corporate Communion in which a larger number than usual joined, and in which the special intercession was for the preparation of the hearts of the Church to meet the Emergency to which we are called to-day. For, as Bishop Lloyd pointed out, it is not the treasure which is lacking,—God always supplies his people with an abundance to meet every thing He requires of them—but it is the willingness to yield to Him freely of what we have.

The Sixth Province was the only one unrepresented in the conference. from Bethlehem one (Junior) officer reported; from Connecticut two, (one Junior); Kansas, one (Junior); Long Island, four; Michigan, one (Junior); Newark, seven; New Jersey, two (one Junior); New York, six (one Junior); Pennsylvania, one; Western New York, one; while visitors came from Missouri, North Carolina, Olympia, Oregon and Liberia.

The committee which was appointed in February to take a message to the committee of the Board of Missions upon the Emergency, reported through its chairman, Miss Delafield, who read the Resolutions adopted by the Board's Committee:

*Resolved:* That the offer of the Woman's Auxiliary to give aid in meeting the present serious financial

situation confronting the Church be gratefully accepted, and

*Further Resolved:* That the plan to raise \$400,000 be presented to the women of the Church through the Woman's Auxiliary, and that they be asked to raise as much as possible toward this amount in such manner as they deem best.

The committee of the Board has been holding weekly meetings on Mondays at 2.30 P. M., and has invited interested members of the Woman's Auxiliary to attend. A number of officers have availed themselves of this opportunity. At the meeting on March 29, Monday in Holy Week, an hour of special intercession was appointed to be conducted, to which those wishing to share its privileges were made welcome.

The Committee on Conferences for the next year had been unable to meet, and asked to report at the April Conference.

The Secretary presented the Letter upon the Emergency, which, with a copy of "One Day's Income" had been sent out to the officers of the Woman's Auxiliary. This letter reads as follows:

#### WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS

Church Missions House, 281 Fourth Avenue  
New York, March, 1915.

*Dear Friend:*

If any one should understand this emergency which the Church is calling us to

meet to-day, the members of the Woman's Auxiliary should do so. Among the members of the Church there are abundant means to meet it. What we need is an understanding of the situation, a longing to rise to the opportunity, open and tender hearts, a definite plan and prompt action. Will you help, and how?

1. *Will you pray daily and at your Communion for this need, and will you remember it especially at your Easter Communion?*

2. *Will you set aside, on Friday, March 26th, or on such day as may be chosen in your diocese or parish, a gift of love and self-denial which shall be an amount equal at least to one day's wage or income, and which shall be in addition to all your usual offerings for missions?*

Please remit this gift either through the next Sunday's offertory or directly through your rector, unless some other way has been planned in your diocese or parish. Mark the envelope, "From a member of the Woman's Auxiliary of \_\_\_\_\_ Parish, for the Emergency Fund." This will count on the Parish Apportionment, unless you request otherwise, as well as help meet this, the Church's Emergency Call.

Those help twice who help quickly. The best office of the Woman's Auxiliary to the Board of Missions is to remind and to inspire. Let us do both.

If some other plan than this is set forth in your diocese or parish, do not insist on the plan of this Emergency Letter, but throw yourself heartily into that proposed by the authorities of your diocese or parish. Only do something.

Yours sincerely,

JULIA C. EMERY, *Sec'y.*  
GRACE LINDLEY, *Asso. Sec'y.*  
EMILY C. TILLOTSON, *Asst. Sec'y.*

NOTE.—Should no other date be suggested to you, and should this letter not reach you until after March 26th, will you make this gift within ten days of the receipt of the letter?

Although the Emergency Letter had been mailed but two or three days before the conference, a few responses had already come in, from which the Secretary quoted, as well as from replies to the call to a Corporate Communion that Thursday morning.

The first response came from a North Carolina Missionary, the next two from Pennsylvania officers, one of whom enclosed her check for fifty

dollars. A third officer from Pennsylvania wrote:

All enclosures in regard to One Day's Income received yesterday. I passed them on to our rector as he was to address the Woman's Auxiliary at the five o'clock service. He set the seal of his approval and will set the example by himself giving one day's income.

From Connecticut came the word:

I have already made my contribution to the cause mentioned. A week ago our rector preached on the subject, and last Sunday referred to what has already been the result. Sixteen members of the congregation had contributed over four hundred dollars. The first amount to come in was from a boy, whose weekly allowance was twenty-five cents. The boy had given ten of this. Yesterday, through the efforts of the managers of the Hartford Archdeaconry, the Rev. Mr. Davenport spoke to the women at Christ Church Parish House, Hartford. Last night I took him to East Hartford, where he gave a talk in the church to a congregation of men, women and children. To-day he goes to New Britain to address the women of St. Mark's and others of the Archdeaconry who find it more convenient to go there.

A Newark officer says:

I have brought the matter to the attention of our women at St. John's, and some of us will remember the 26th and send our offering to our Auxiliary Treasurer.

"A Call to Action" was issued early in the year by the branches in the Province of Washington, following up the Resolution adopted at the annual meeting in November:

WHEREAS the contribution for missionary work from European countries has been greatly reduced by the war, and

WHEREAS the synod of the Province of Washington is preparing to raise one million dollars for missions this year;

*Resolved*, that the diocesan president of each branch of the Woman's Auxiliary in the Province of Washington be requested to appoint a committee to inform each parish branch of this emergency and to secure a pledge from each branch for a proportionate amount of the increased obligation.

Of this Call the President of the Pennsylvania Branch says:

Our people are mad over "Emergency Aid," and then our bishop kindly urging the Million Dollar Fund, which he expects the Province of Washington to give, *because*

their gifts last year were \$500,000! That is good finance, is it not?

The Newark officers had sent a letter to the parish presidents, suggesting the adoption of the One Day's Income plan, and that Holy Week be used for definite self-denial and prayer, also that the women urge their husbands, brothers and children to take part in the plan. Similar letters were sent to study class leaders.

In New York, the presidents and study class leaders are to be called to meet with the Bishop Suffragan, and after a period of intercession to consider the subject. The idea is that those who have not always done their part should be induced to do so. The proportion is only one-third (contributing), so it seems only fair that the other two-thirds, to whose negligence this deficit is due, should make it good at this time, and the Woman's Auxiliary are better able than almost any other group to place this situation before the members of the Church, and the prime object is perhaps not so much to gather together this four hundred thousand dollars as to make each member of the Church realize the joy of helping to accomplish the needed work of the Board. The New York Juniors are also considering the matter and are arranging a special meeting at which one of the men of the Emergency Committee is expected to speak.

The Pennsylvania Branch reports that a plan has been suggested which will provide an envelope which may be printed and sent throughout the diocese.

In Massachusetts, March 12 had already been suggested as a Day of Self-Denial in the Auxiliary, and the money was to be brought to the monthly meeting on the 17th. A telegram received just before the conference announced that \$1072 had come in, beside a check for \$1000 sent directly to New York.

Among the letters received some dwelt especially on the intercessory character of our Thursday service.

The President of the Bethlehem Branch writes: "We will have a service as you suggest in our own little church and be with you all in spirit."

The Harrisburg President: "Fortunately for us, we are holding an Archdeaconry of Harrisburg meeting at Millersburg on the 18th; and our Communion service will be at 9.15 a. m., so we shall join with you."

A New Jersey Junior: "I am sorry I will not be able to be with you to-morrow, March 18, for the Corporate Communion; on Saturday, March 20, our Ward of the Confraternity of the Blessed Sacrament will hold a day of intercession in our parish (Trinity Church). I will have petitions for all our missions, and especially the great need which the Emergency Fund is trying to meet."

The President of the Ohio Branch: "We have chosen April 23 (the day mentioned in THE SPIRIT OF MISSIONS) for our day of self-denial. A committee will draft a letter to send to each branch. Will it be possible for us to have seventy-five copies of the Emergency Letter to enclose with ours? On March 26 the Bishop is to conduct a Quiet Morning for us, and the offering will go towards the Emergency Fund. We pray that these efforts may all be blessed."

## CLOSING CONFERENCE

THE closing conference of the season will be held on Thursday, April 15. The Holy Communion in the Chapel at 10 a. m., conference following in the Board Room.

The Committee on Conferences for the Next Season will report, and a discussion on the advisability of a Section B in the Woman's Auxiliary is the subject of the day.

Bishop Lloyd will make the closing address of the season.

# THE JUNIOR PAGE

## REPORTS ON THE FUND FOR ST. LUKE'S HOSPITAL

Last month the plan for the Junior gifts for the Children's Ward for St. Luke's Hospital, Tokyo, was suggested. Meanwhile to the president of every Junior diocesan branch has gone a letter, and replies are coming in, and from time to time reports will be made through this Junior page.

### Eastern Oklahoma

We shall agree that in suggesting \$200 to the Junior of Eastern Oklahoma we were asking big things. Their President, however, makes no criticism, but quietly accepts the suggestion, writing, "The Junior Auxiliary of Eastern Oklahoma has decided to raise two hundred dollars for the Children's Ward in St. Luke's," and the leader of one of the parish branches in the diocese adds, "Of course I will just go to work accordingly, as I am sure our branch will bear the largest part of it, and I am perfectly confident we can do 'most anything we undertake.

### Mississippi

One branch of older girls in Mississippi reports as follows: "The Intermediate Auxiliary have had a meeting a few days ago, which seems to have been a great success, and they are much encouraged. They have decided that they will give \$50 to St. Luke's Hospital."

### North Carolina

The letter to be sent out in North Carolina is so interesting, that we must all share parts of it: "The Junior Department of the Woman's Auxiliary has been asked to celebrate this, its twenty-fifth birthday, by giving a worthy gift in addition to the regular work done through the year.

"We are asked to give \$25,000 to build the Children's Ward in St. Luke's International Hospital, Tokyo, Japan. The Pennsylvania Juniors have already pledged \$10,000. Is not that a good beginning? The Juniors here in our diocese have been asked to give \$100, which seems so pitifully small that we will call this amount a starting-point. I am sure we can and will make it five or six times this much, if each one of us will MAKE AN HONEST EFFORT. Will you see that EVERY young girl and child in the parish, whether a member of the Junior Auxiliary or not, be GIVEN the CHANCE to take part in this splendid work through a voluntary offering? We want to reach ALL the young people in the Church, if possible. Get your rec-

tor, or some one else, to help you bring them together so that you can explain what a beautiful thing it is they are asked to do, then let each one give, if it be only a small amount. It can be done through the Sunday-school in some places, if necessary. Explain the work one Sunday, and give each child a small envelope to be brought in the next Sunday, with the offering in it. Will you undertake this work after earnest prayer for guidance? God will bless the results."

### Michigan

There is in Detroit a Young People's Association including young men as well as young women, and it is delightful to read this letter about their plans: "Thank you so much for the very interesting and stimulating literature regarding this decided opportunity for our young people. It is just what they are ready for, I do believe—something definite and large, to work for. There are thirteen groups of the Young People's Association of the diocese of Michigan, in as many parishes in Detroit, following a course of weekly Lenten study under leaders prepared at the third annual Institute held in January. "The Homes of the World" is adapted from "The Child in the Midst," dealing with the importance of the Christian home vs. the patriarchal non-Christian home, the recreation of youth everywhere, education in all lands, ideals and worship as presented to young people in non-Christian lands, and what youth can do towards hastening the coming of the Kingdom. The association meets at intervals, and we all think that the International Hospital at Tokyo would make a strong appeal as presented at such a meeting. And after becoming somewhat acquainted with the needs of the young people of the Orient, through their Lenten study, the children's ward would seem to give them just the right chance to express themselves."

### Milwaukee

"We are organizing a committee of young women to interest others. We can't promise a definite sum, but will do our best in every way"

# A LIST OF LEAFLETS

The leaflets noted herein may be had by application to the Literature Department, 281 Fourth Avenue, New York. Order by department and number. An asterisk marks recent publications.

## Devotional

- 50 Prayers for Missions.
- 51 A Litany for Missions.
- 52 Mid-Day Intercessions for Missions.
- 54 Mid-Day Prayer Card.

## Alaska

- 805 The Borderland of the Pole.

## Brazil

- 1402 Our Farthest South.

## China

- 200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)
- 201 "Since the Revolution—Ladies First!"
- 202 Investments in China.
- 204 For the Girls of China.
- 205 Why? (The Needs of St. Mary's Hall.)
- 206 Pledge Card for New China Fund.
- 247 Practical Ideals in Medical Missions.
- 268 "Boone"—the Christian University of Mid-China.
- 271 A Year at St. John's University, Shanghai.

## Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles.

## Honolulu

- 1007 The Cross Roads of the Pacific.

## Indians

- 600 The First Americans.

## Japan

- 324 The Nippon Sei Ko Kwal. (Holy Catholic Church in Japan.)
- 325 The Christian College and Moral Leadership. (St. Paul's College, Tokyo.)
- 326 How to Win Japan and Where to Begin.

## Liberia

- 100 Our Foothold in Africa.  
A Sojourner in Liberia.

## Negroes

- 700 The Church among the Negroes.

## The Philippines

- 407 The Cross, the Flag and the Church.

## United States

- 1250 The Church and the Swedish-Americans.

## The Forward Movement

- 1105 How Shall I Vote?
- 1107 Diocesan Committee on General Missions.
- 1108 A Congregational Missionary Committee.
- 1109 The Forward Movement.
- 1110 It Won't Work with Us. 2c. each.
- 1112 Is There Any Substitute for the Organized Canvass?
- 1114 The Forward Movement in a City Parish.
- 1115 Suggestions to Leaders in Every-Member Canvass. 3c. each.
- 1117-19 Pledge Cards.
- 1120 Duplex Order Blank.
- 1122 System in Church Extension.

## Educational Department

- Information: 5c. each; 25, \$1.20; 50, \$2.25; 100, \$4.00.
- 3055 Catalogue of Publications.
- 3071 The Library and the Museum.

## The Sunday School

- 1 Ten Missionary Stories that Every Young Churchman Should Know. 10c.
- 2. A Litany for Children.
- 5 Two Experiments with the Lenten Offering.
- 6 \*A Message to Sunday Schools.

## Miscellaneous

- The Missionary Story of the General Convention.
- 900 The Church's Mission at Home and Abroad. Bishop Lloyd.
- 912 Four Definitions.
- 913 Concerning "Specials."
- 941 How Can I Give to a Particular Object and Yet Give to the Apportionment?
- 944 Women in the Mission Field.
- 946 How to Volunteer.
- 956 The Why and How of the Missionary Budget.
- 969 The Church and the World.
- 978 In the Nation.
- 979 The Lands Beyond.
- 980 The Wide World.
- 981 The Apportionment: Rhinelander.
- 983 \*One Day's Income.
- 1301 Why Believe in Foreign Missions?

## Monographs on Missions

- M. 1 \*The Canal Zone.
- M. 2 \*The Church in the Port Cities of China

# THE WOMAN'S AUXILIARY

- W.A. 1. A Message from the Triennial.
- W.A. 2 To Treasurers.
- W.A. 3. Some Plain Facts.
- W.A. 4. Collects for Daily Use.
- W.A. 8. A Message to a Weak Branch.
- W.A. 10. Prehistoric Days.
- W.A. 13. How Can I Help?
- W.A. 14. Why Should I Be a Member?
- W.A. 15. "Sweet Amy."
- W.A. 16. A Bit of History. 5c. each
- W.A. 20. Hand Book, 10c. each; \$1.00 per doz; \$7.50 per hundred.
- W.A. 21. A War Message.

## United Offering

- W.A. 100. Resolution and Prayer Card.
- W.A. 101. What Is the United Offering?
- W.A. 102. Who Gave It?
- W.A. 103. Verses: "The Little Blue Box."
- W.A. 104. Our United Offering Missionaries.
- W.A. 105. The Mighty Cent.
- W.A. 106. Giving Like a Little Child.
- W.A. 107. The Churchwoman's offering of Romance.

\*An Emergency Letter.

## THE JUNIOR DEPARTMENT

- W.A. 200. The Junior Collect.
- W.A. 201. What the Junior Department is.
- W.A. 202. One Army—Two Departments.
- W.A. 203. Membership Card, 1c. each.
- W.A. 204. The J. D. at the Triennial, 1913.
- W.A. 205. Section II. How the J. D. Helps.
- W.A. 206. The Junior Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
- W.A. 225. The Sunset Hour. A Missionary Missionary Play. 5c. each. 50c. per doz.
- W.A. 250. Section II. The United Offering.
- W.A. 251. Section III. The United Offering of 1916.
- W.A. 252. \*Someone's Opportunity.
- The Little Helpers**
- W.A. 300. The Origin of the L. H.
- W.A. 301. The L. H.: Directions.
- W.A. 302. L. H.'s Prayers.
- W.A. 303. Membership Card. 1 cent each.
- W.A. 308. \*More Little Helpers for 1914-1915.
- W.A. 309. \*Where the L. H.'s Pennies Go.

# ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID  
THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-one bishops, and stipends to 2,553 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1914, to March 1st, 1915.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to Mar. 1st, 1915	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to Mar. 1st, 1915
<b>PROVINCE I.</b>			<b>PROVINCE IV.</b>		
Connecticut .....	\$54,570	\$10,896.68	Alabama .....	\$ 7,269	\$ 481.16
Maine .....	4,752	1,440.03	Atlanta .....	5,205	1,457.74
Massachusetts .....	71,874	27,855.62	East Carolina .....	3,711	2,630.03
New Hampshire .....	5,736	790.96	Florida .....	4,545	1,116.62
Rhode Island .....	21,580	6,816.14	Georgia .....	4,416	558.29
Vermont .....	4,955	1,130.22	Kentucky .....	7,899	1,516.25
W. Massachusetts .....	14,192	4,023.20	Lexington .....	2,410	276.85
	\$177,659	\$52,952.85	Louisiana .....	8,226	1,305.26
			Mississippi .....	5,007	590.15
<b>PROVINCE II.</b>			North Carolina .....	6,181	1,159.64
Albany .....	\$25,920	\$5,498.47	South Carolina .....	8,098	1,579.34
Central New York .....	22,902	4,234.71	Tennessee .....	7,155	714.50
Long Island .....	62,159	8,142.20	Asheville .....	2,906	771.27
Newark .....	41,696	10,657.87	Southern Florida .....	1,934	275.50
New Jersey .....	28,853	6,313.23		\$74,962	\$14,432.60
New York .....	253,744	62,495.21			
W. New York .....	27,521	6,024.73			
Porto Rico .....	150	8.01			
	\$462,945	\$103,974.43	<b>PROVINCE V.</b>		
<b>PROVINCE III.</b>			Chicago .....	\$44,427	\$7,262.58
Bethlehem .....	\$17,353	\$3,536.59	Fond du Lac .....	8,574	737.63
Delaware .....	4,807	1,840.45	Indianapolis .....	4,315	516.91
Easton .....	2,605	278.59	Marquette .....	2,374	307.51
Erie .....	6,122	505.93	Michigan .....	16,091	3,306.60
Harrisburg .....	10,987	1,764.65	Michigan City .....	2,444	245.65
Maryland .....	30,263	8,403.78	Milwaukee .....	10,574	1,440.36
Pennsylvania .....	144,503	37,119.20	Ohio .....	25,081	3,453.05
Pittsburgh .....	22,027	8,102.33	Quincy .....	2,737	150.32
Southern Virginia .....	14,949	2,854.25	Southern Ohio .....	14,469	4,202.62
Virginia .....	14,089	4,028.39	Springfield .....	3,509	300.89
Washington .....	22,644	5,029.53	W. Michigan .....	6,455	1,323.20
W. Virginia .....	6,212	1,951.87			
	\$296,561	\$76,016.09		\$136,050	\$23,247.32

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-1915	Amount received from September 1st, 1914, to Mar. 1st, 1915	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to Mar. 1st, 1915
PROVINCE VI.			PROVINCE VIII.		
Colorado .....	\$ 8,935	\$ 633.95	California .....	\$ 12,630	\$ 821.79
Duluth .....	3,287	434.71	Los Angeles .....	13,456	847.74
Iowa .....	8,343	705.17	Olympia .....	4,580	330.53
Minnesota .....	13,253	1,436.08	Oregon .....	3,947	525.74
Montana .....	4,532	621.00	Sacramento .....	2,302	193.26
Nebraska .....	4,109	389.65	Alaska .....	960	334.34
North Dakota .....	1,706	249.32	Arizona .....	958	801.82
South Dakota .....	3,300	525.66	Eastern Oregon .....	673	44.11
Western Colorado .....	608	104.11	Honolulu .....	2,083	.....
Western Nebraska .....	1,416	352.26	Idaho .....	1,841	271.34
Wyoming .....	1,805	97.58	Nevada .....	781	6.96
			San Joaquin .....	1,169	17.50
	\$51,294	\$5,549.29	Spokane .....	2,112	381.78
			Philippines .....	480	.....
			Utah .....	952	234.57
				\$48,924	\$4,311.53
PROVINCE VII.			Anking .....	\$ 192	\$ ..... 4.71
Arkansas .....	\$ 3,349	\$ 272.30	Brazil .....	240	..... 13.40
Dallas .....	2,969	166.50	Canal Zone .....	192	..... 25.00
Kansas .....	4,245	536.48	Cuba .....	807	..... 12.00
Missouri .....	13,362	3,387.51	Haiti .....	.....	.....
Texas .....	6,190	1,674.44	Hankow .....	240	..... 12.50
West Missouri .....	5,635	577.19	Kyoto .....	154	..... 250.00
West Texas .....	3,390	304.00	Liberia .....	403	.....
Eastern Oklahoma .....	1,200	217.95	Mexico .....	403	.....
New Mexico .....	981	251.90	Shanghai .....	240	.....
North Texas .....	492	186.25	Tokyo .....	317	..... 25.00
Oklahoma .....	1,113	228.72	European Ch.s. .....	1,612	..... 7.00
Salina .....	812	136.43	Foreign Miscell. ....	.....	..... 309.74
				\$4,800	659.35
	\$43,743	\$7,939.67	Total .....	\$1,296,938	\$289,033.13

## OFFERINGS TO PAY APPROPRIATIONS

SOURCE	1915 TO MARCH 1.	1914 TO MARCH 1.	INCREASE	DECREASE
1. From congregations .....	\$217,079.43	\$223,655.08	.....	\$6,575.65
2. From individuals .....	26,329.13	23,516.91	2,812.22	.....
3. From Sunday-schools .....	5,480.61	5,544.79	.....	64.18
4. From Woman's Auxiliary .....	40,193.96	34,112.22	6,081.74	.....
5. From interest .....	49,084.47	45,826.79	3,257.68	.....
6. Miscellaneous items .....	3,906.70	3,504.48	402.22	.....
Total .....	\$342,074.30	\$336,160.27	.....	\$5,914.03
7. Woman's Aux. United Offering.	36,000.00	36,000.00	.....	.....
Total .....	\$378,074.30	\$372,160.27	.....	\$5,914.03

## APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1914, TO AUGUST 31ST, 1915

*Amount Needed for the Year*

1. To pay appropriations as made to date for the work at home and abroad .....	\$1,447,157.31
2. To replace Reserve Fund temporarily used for the current work .....	254,244.86
Total .....	\$1,701,402.17
Total receipts to date applicable on appropriations .....	378,074.30
Amount needed before August 31st, 1915 .....	\$1,323,327.87

The Pacific Mail Steamship Company pioneered the first steamship connection between the United States, Japan and China, inaugurating the service by the sailing of the steamship "Colorado" from San Francisco January 1, 1867. From that day to this the service has been maintained, with a continually improved class of vessel, and it has been the earnest effort of the management to provide the safest and most comfortable ships and to train the officers and attendants, in their personal contact with the public, to render a service in every way satisfactory to its patrons.

The Pacific Mail Steamship Company has been a strong factor in the extension of the missionary movement throughout the Orient during all the years of its operation. From the very first it assisted, by arranging for reduced rates for the movement of the missionary associations, and has maintained reduced rates ever since. The Pacific Mail Steamship Company today operates the only line under the American flag connecting the United States and the Orient. It earnestly requests your patronage in order that this flag may be continued on the Pacific Ocean.

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Vice-President and  
General Manager.

H. N. THOMAS,  
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# MISSIONARY DISTRICTS AND THEIR BISHOPS

## I. AT HOME

**Alaska:** Rt. Rev. Dr. Peter T. Rowe.  
**Arizona:** Rt. Rev. Dr. Julius W. Atwood.  
**Asheville:** Rt. Rev. Dr. Junius M. Horner.  
**Eastern Oklahoma:** Rt. Rev. Dr. Theodore P. Thurston.  
**Eastern Oregon:** Rt. Rev. Dr. Robert L. Paddock.  
**Honolulu:** Rt. Rev. Dr. Henry B. Restarick.  
**Idaho:** Rt. Rev. Dr. James B. Funsten.  
**Nevada:** Rt. Rev. Dr. George C. Hunting.  
**New Mexico:** Rt. Rev. Dr. Frederick B. Howden.  
**North Dakota:** Rt. Rev. Dr. J. Poyntz Tyler.  
**North Texas:** Rt. Rev. Dr. Edward A. Temple.  
**Oklahoma:** Rt. Rev. Dr. Francis K. Brooke.

**Porto Rico:** Rt. Rev. Dr. Charles B. Colmore.  
**Philippine Islands:** Rt. Rev. Dr. Charles H. Brent.  
**Salina:** Rt. Rev. Dr. Sheldon M. Griswold.  
**San Joaquin:** Rt. Rev. Dr. Louis Childs Sanford.  
**South Dakota:** Rt. Rev. Dr. George Biller, Jr.  
**Southern Florida:** Rt. Rev. Dr. Cameron Mann.  
**Spokane:** Rt. Rev. Dr. Herman Page.  
**Utah:** Rt. Rev. Dr. Paul Jones.  
**Western Colorado:** Rt. Rev. Dr. Benjamin Brewster.  
**Western Nebraska:** Rt. Rev. Dr. George A. Beecher.  
**Wyoming:** Rt. Rev. Dr. Nathaniel S. Thomas.

Though not a missionary district the Panama Canal Zone has been placed under the care of the Rt. Rev. Dr. A. W. Knight

## II. ABROAD

**Anking:** Rt. Rev. Dr. D. Trumbull Huntington.  
**Brazil:** Rt. Rev. Dr. Lucien L. Kinsolving.  
**Cuba:** Rt. Rev. Dr. Hiram R. Hulse.  
**Hankow:** Rt. Rev. Dr. Logan H. Roots.  
**Haiti:** Rt. Rev. Dr. Charles B. Colmore, in charge.

**Kyoto:** Rt. Rev. Dr. H. St. George Tucker.  
**Liberia:** Rt. Rev. Dr. Samuel D. Ferguson.  
**Mexico:** Rt. Rev. Dr. Henry D. Aves.  
**Shanghai:** Rt. Rev. Dr. Frederick R. Graves.  
**Tokyo:** Rt. Rev. Dr. John McKim.

## IMPORTANT NOTES

### SUBSCRIBERS TO THE SPIRIT OF MISSIONS

**I**N order to give our subscribers efficient service, it is requested that subscriptions be renewed as promptly as possible after expiration notices are received.

**ALL SUBSCRIPTIONS ARE PAYABLE IN ADVANCE.** Subscriptions will be discontinued unless renewed. Upon the wrapper with each address is a note of the time when subscription expires. Changes are made on the fifteenth of each month. For subscriptions received later changes appear the following month.

### TO THE CLERGY

**T**HE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

### CONCERNING WILLS

**I**T is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.

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